

# ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

G. L. HAVEN, Editor,  
E. D. WINSLOW, Agent.

BOSTON, MAY 5, 1870.

Established January, 1833  
Volume 47—No. 18.

REV. JAMES M'COSH, D. D., LL. D.,

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BY REV. JAMES B. DUNN.

The intellectual biography of a great divine and metaphysician, presents one of the most interesting phases in which we can contemplate human nature. To follow the history of an eminent mind from the first development to a vigorous maturity, and the fruition of its later glories; to watch its changes and moods—the influences which it exerts, and to which it is subject; to trace the circumstances which give successful direction to its powers, and those which may embarrass them; to analyze the combined passions, feelings and prejudices that give it the character it possesses;—all this, affords a study full of instructive wisdom. We have not the means of tracing the particular circumstances and series of events that have been most efficient in forming the opinions, and in moulding the character of the eminent individual whose name stands at the head of this article.

May it be many years before the biographer is called to the sad duty of furnishing us with those means! Till then, we must remain satisfied with results. In our sketch, we shall at the best serve only the purpose of a broken mirror, to reflect some scattered lineaments of a character altogether so well proportioned and admirable.

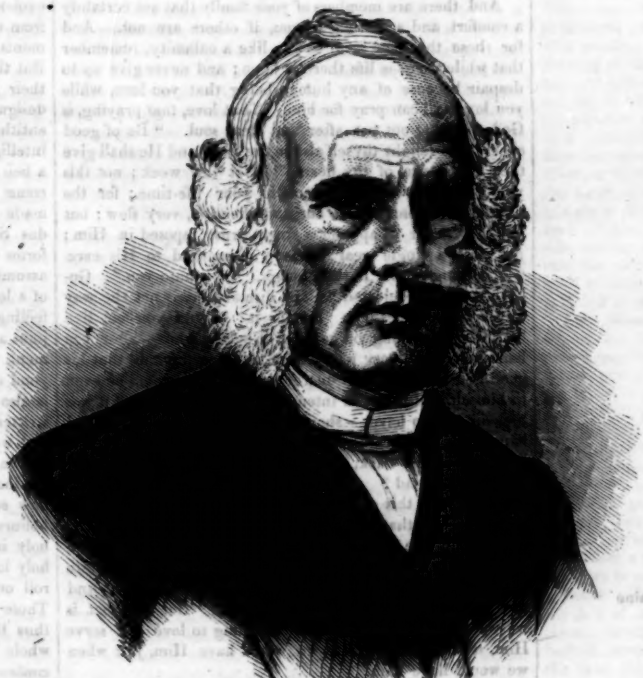
The subject of this portrait first beheld the light, April 11, 1811, on the banks of the Doon (the stream which Burns has immortalized by his graphic lyre)—in Ayrshire, Scotland, a district rendered memorable in the history of the Covenanters.

His father, who died when James was about eleven years of age, was a Scotch farmer of means, and of considerable culture. His early training was thus providentially committed to the guidance of his mother, who is represented to have been a woman of strong practical character, and admirably fitted for the delicate and responsible charge.

At the age of thirteen he entered Glasgow College, and at eighteen was admitted to the University of Edinburgh, where for five years, under the instruction of those eminent men, Chalmers and Welsh, he prosecuted the study of theology, and many branches of physical science. After receiving numerous marks of distinction from the college authorities, he was, in 1834, licensed as a minister of the Church of Scotland, and was subsequently, at the close of the following year, ordained as pastor of the Abbey Chapel, Arbroath. Like his Master, the "common people heard him gladly." In 1838 he was transferred to the large church of Brechin, where he ministered to a congregation of 1,400 communicants. When the disruption took place, in 1843, he was one of those who for conscience sake, surrendered the honors and emoluments of the Church Establishment, and for several years labored with untiring zeal, discretion, and fidelity, in establishing the Free Church of Scotland.

In 1846 he was united in marriage to a niece of the celebrated Rev. Dr. Guthrie. They have two sons, and two daughters. In connection with the duties of a large pastoral charge, he found time to begin and to complete his long meditated work on the "Physical and Moral Government of God," which was published in 1850—and though an "author unknown to fame" at that time, it was a book alike remarkable for the vigor and originality of its conceptions, its convincing and unanswerable arguments, and the evident breadth and minuteness of the author's acquaintance with all of the sciences of which it treats, as to command the attention of the vigorous thinkers and authors of the age. It has reached in Great Britain its ninth edition, and in America a still wider circulation. No wonder that such an author was invited, in 1851, to the Chair of Logic and Metaphysics in Queen's College, Belfast. At the very foundation of Dr. M'Cosh's character, there seem to have been firm and massive materials, and there were not wanting those of sufficient discernment to discover his fitness for this important sphere. That he has been the subject of a severe and intense intellectual training, no one can doubt. Much of his celebrity is to be ascribed to the fact, so apparent to the most casual observer, that he has grappled with the highest mysteries of mathematics, and threaded the involved mazes of metaphysics. It is this discipline which imparts such a luminous certainty to his reasonings, and authoritative efficacy to his appeals. He speaks on these deep things of God, "as one having authority, and not as the scribes."

While occupying the Chair of Logic and Metaphysics, his efforts as an instructor were crowned with unprecedented success, abounding proof of which was witnessed in the high and successful scholarship of his classes at competitive examinations. Here he composed several valuable works on mental



and moral philosophy, adapted to the phases of intellectual inquiry most conspicuous at that time on the continent of Europe, and adopted by some leading minds in England.

His visit to the United States in 1866, as a delegate to the Presbyterian General Assembly, followed by his unanimous election to the Presidency of Princeton College, in May of 1868, as well as the enthusiastic demonstrations which marked his acceptance of the same, and his subsequent inauguration in October following, as well as the generous rivalry on the part of sister colleges to do him honor, by the bestowment of degrees by Harvard, Brown, and Jefferson, are all events too familiar to require greater circumstantiality in narration. Your space will not allow us to do more than note the fact, that his success as President of Princeton College has no parallel in the history of academic education in this country or elsewhere. His known, open, avowed, and successful advocacy of the principles of the Evangelical Alliance, both in Europe and America, as well as his fame in the field of philosophical inquiry, induced the faculty of the Boston Theologi-

cal Seminary, under the control of the M. E. Church, to extend a cordial invitation to Dr. M'Cosh to deliver a course of Lectures before the students of that institution—and to that invitation we are indebted for his late visit to this city—for the rich bill of fare served up by him on five successive occasions, where such audiences, irrespective of religious preferences, were convened, as would have done honor to Chalmers himself, at whose feet he was reared.

Were we asked to give our impressions of Dr. M'Cosh, as a metaphysician and a moral teacher, from the course of Lectures delivered in this city, we should name as his most prominent characteristics, strong logical acumen, and great power of feeling combined. These are seldom found in the same individual. He evidently possesses a mind of a very high order, characterized by great depth, perspicuity, elasticity, and sprightliness. This was most strikingly illustrated in his lecture on Boston Theology, where, in his allusion to the negative philosophy presented by Comte, Spencer and others, he said: "Men cannot live, if they cannot breathe in a vacuum. If men's heads do not discover the fallacy, men's hearts will turn away from the emptiness, and I predict that a terrible wind will rush in to fill the void in a short time, and it is done."

His conceptions are peculiarly original, lively, and brilliant, and when he lays out his strength on a congenial theme, he is singularly eloquent. Few living men are wont to deliver discourses with so much popular power. His whole soul is in the work, and there is an earnestness and an energy, with occasional bursts of eloquence, which fixes every eye and ear, because it fills every mind.

As a logician Dr. M'Cosh, in our judgment, has no superior. He proves his point with sunlight certainty, holds it up convincingly before the mind, and then sinks it deeply into the recesses of the heart. In a word, his emotion vivifies his logic, and his logic guides and concentrates his emotion. He seems to have felt and lived his materials. Every weapon of truth which he wields has tried its temper in a heart of varied and profound experience, and he impresses you with the conviction that he is a man who has not merely seen the majestic body of truth, but has undergone its transforming spirit and power. In a word, he speaks with an accuracy, a strength, a fullness, and descriptiveness of meaning which gives glowing reality to all he touches, and body and power to all he presents.

One word about his person. He at once strikes all observers as an uncommon man—one of nature's noblemen. His massive, projecting forehead, a very "dome of thought," his black, lustrous, and piercing eye, his whole countenance and expression in full proportion and harmony therewith, crowning a stout and symmetrical frame, make a figure somewhat imperial, which his quick step and slight stoop, set off rather than obscure, in bold relief.

In private conversation, Dr. M'Cosh appears to very great advantage, and we envy those who are permitted to enjoy his confidence in the social walks of life—if we should form our impressions from the too brief intercourse we enjoyed during his late visit to Boston—and we almost wished ourselves student and undergraduate again, if we could by this means secure so great an advantage.

WANTED.—Short, pungent tracts, by our leading divines, on true Christianity, and against popular infidelity, for general distribution. We must learn wisdom from our opponents. Their ablest men write tracts, and they are distributed at every orthodox door. Shall we not sow the good seed, where evil is now scattered?



## Original and Selected Papers.

## MERLE THE COUNSELOR.

BY DR. J. G. HOLLAND.

Old Merle, the counselor and guide,  
And tall young Rolfe walked side by side,  
At the sweet hour of eventide.

The yellow light of parting day  
Upon the peaceful landscape lay,  
And touched the mountain far away.

The tinkling of the distant herds  
And the low twitter of the birds  
Mingled with childhood's happy words.

The old man raised his trembling palm,  
And bared his brow to meet the balm  
That fell with twilight's dewy calm;

And one could see that, to his thought,  
The scenes and sounds around him brought  
Suggestions of the heaven he sought.

But Rolfe, his young companion, bent  
His moody brow in discontent,  
And sadly murmured as he went.

For vagrant passions, fierce and grim,  
And fearful memories haunted him,  
That made the evening glory dim.

Then spoke the cheerful voice of Merle;  
"When yonder clouds their gold unfurl,  
One almost sees the gates of pearl."

"Nay, one can hardly look amiss  
For heaven, in such a scene as this,  
Or fail to feel its present bliss."

"So near we stand to holy things,  
And all our high imaginings,  
That faith forgets to lift her wings!"

Then answered Rolfe, with bitter tone:  
"If thou hast visions of the throne,  
Enjoy them—they are all thy own."

"For me there lives no God of love;  
For me there bends no heaven above;  
And Peace, the gently brooding dove,

"Has flown afar, and in her stead  
Pierce vultures wheel above my head,  
And hope is sick and faith is dead."

"Death can but loose a loathsome bond,  
And from the depths of my despair  
I see no ray of light beyond."

It was a sad, discordant strain,  
That brought old Merle to earth again,  
And filled his soul with solemn pain.

At length they reached a leafy wood,  
And walked in silence, till they stood  
Within the fragrant solitude.

Then spake old Merle with gentle art:  
"I know the secret of thy heart,  
And will, if thou desire, impart."

Rolfe answered with a hopeless sigh,  
But from the tear that brimmed his eye,  
The old man gladly caught reply,

And spoke: "Beyond these forest-trees  
A city stands; and sparkling seas  
Wait up to it the evening breeze."

"Thou canst not see its gilded domes,  
Its plume of smoke, its pleasant homes,  
Or catch the gleam of surf that foams"

"And dies upon its verdant shore;  
But there it stands; and there the roar  
Of life shall swell for evermore!"

"The path we walk is fair and wide,  
But still our vision is denied  
The city and its nursing tide."

"The path we walk is wide and fair,  
But curves and wanders here and there,  
And builds the wall of our despair."

"Make straight the path, and then shall shine  
Through trembling walls of tree and vine  
The vision fair for which we pine."

"And thou, my son, so long hast been  
Along the crooked ways of sin,  
That they have closed, and shut thee in."

"Make straight the path before thy feet,  
And walk within it firm and fleet,  
And thou shalt see, in vision sweet,

"And constant as the love supreme,  
With closer gaze and brighter beam,  
The peaceful heaven that fills my dream."

He paused: no more his lips could say;  
And then, beneath the twilight gray,  
The silent pair retraced their way.

But in the young man's eyes a light  
Shone strong and resolute and bright,  
For which Merle thanked his God that night.

Hours at Home for April.

## CHILDREN OR SLAVES?

BY AUGUSTA MOORE.

Are we the Lord's children, trusting and loving Him,  
And giving joyous service; lifting ourselves above the trials  
Of the way by faith in the comforts and satisfactions  
And pleasures awaiting us at the end of our journey; acting  
upon the certainty that all things (even our very sins, if  
repented and forsaken) shall work together for the good  
of those that love the Lord; and encouraging and cheer-  
ing each other by the blessed, refreshing words found, in

such plenty, in His testament to His dear, blood-bought  
people? Are we thus sharing the spirit of faithful and  
affectionate children, or are we dragging along the burden  
of our life, sinking deeper and deeper in despondency un-  
der every new snag that is laid upon us, and saying by  
our manner, if not with our lips, that God is a hard master,  
and that His yoke is a very heavy one; to live thus is to  
be the Lord's slave.

What! Shall we receive good at the hand of God, and  
shall we not receive evil? Shall He or we judge of the  
things that are best for us?

Do you say, "It cannot be 'best' for me to be so over-  
borne and trodden down by trouble that I cannot hope,  
or smile, or draw a free breath?"

No, no, indeed it cannot, and that is just why the Lord  
commands you, "Rejoice evermore. Be of good cheer;  
in everything give thanks. Count it all joy when ye fall  
into"—well, trouble: for it means that, however much  
more it may mean—into what works patience, and cuts  
and grinds out character.

"But how is it possible to 'rejoice' when everything  
is worrying and distressing you to death?"

It is "possible"; for it has been done; and what has  
been done can be. But "everything" is not distress-  
ing you "to death"; you have not yet resisted unto blood,  
striving against sin, though you may be called to do even  
this, if the Papists gain control of our fair land. Their  
high ones declare quite boldly, now, that religious liberty  
must be crushed, and heresy extirpated as soon as the  
Church has power sufficient to do it. Of course we know  
this is their principle. It always has been. It always  
must be; for they think it duty, the very highest duty.  
But let it pass now. Time enough for dying grace when  
called to die. But let us consider, slave, whether you can-  
not become a child, and be happy in your Father's smile,  
instead of feeling chilled and repelled by His frown.

"Everything," you say, crushes you. Surely the blessed  
sunshine does not; and think how many mornings in a  
year you wake to find it glorifying all your home. Surely  
sleep does not distress you,—soft refreshing sleep, given to  
you every night from God.

Some of the circumstances of your life are very trying  
and severe,—but there are others that are pleasant.  
Every day you find some comfort, some enjoyment.

And there are members of your family that are certainly  
a comfort and a blessing to you, if others are not. And  
for those that now seem to you like a calamity, remember  
that while there is life there is hope; and never give up to  
despair because of any human being that you love, while  
you love and can pray for him. That love, that praying, is  
God reaching out yet after that dear soul. "Be of good  
cheer"; "delight thyself also in the Lord and He shall give  
thee the desire of thy heart." Not this week; not this  
year, perhaps. Perhaps not in your life-time; for the  
Lord's movements are, to our apprehension, very slow; but  
He will never disappoint a single trust reposed in Him;  
nor lose a single real treasure committed to His care.  
"According to your faith," though, "be it unto you." Go-  
ing about with dejected air and dismal face, is not the way  
to obtain the blessing. Ponder it! Would you feel like  
bestowing anything on a child of yours, who—after you  
had given him every proof, even to dying for him, that his  
good and happiness was dearer to you than it could be even  
to himself, and that you intended to give him all that it was  
best for him to have—should draw down his mouth, and  
hang down his head, and go stooping around, as if carry-  
ing a wall on his back, sighing and crying, as though he had  
nowhere a friend?

How would this cause you to feel?

Remember that you inflict this insult upon God! O  
how patient He is to bear with us, thankless and presumptu-  
ous sinners, as He does. What being but an infinite  
One could endure all our ways? We think we repent and  
turn to Him, submitting our will to His. But the fact is  
we want to rule Him. We are willing to love and serve  
Him, if He will do just as we would have Him, just when  
we would have Him.

We do not want He should allow us to be sick, or poor,  
or hindered in our plans, or crossed in our affections, or  
put to any sorrow or shame. We want He should give  
us as much worldly good as He gives our neighbors; and  
let no disaster fall on us that they escape. We want all  
our family and relatives to act aright, and to "prosper in  
all their lawful (at least) undertakings"; "and if God chooses  
to upset our ways, and lead us by paths we know not; and  
show us "the dimness of anguish," and teach us that the best  
joys come to those that are "Heaven satisfied but earth un-  
done," O what rebellion there is in our hearts. We blame  
Him, and feel that 'tis useless to pray; we wonder why things  
should be so; why we should have so much to bear,—so  
much more than some others. We are sullen, dogged,  
hopeless. We dare not quite renounce His service. No, we  
will try still to endure it "though He cares nothing for us  
or our prayers." This is the heavy thought we wake with,  
bear through the day, and carry to bed with us at night.  
We are God's slaves, when we ought to be His dear,  
sweet-tempered children; feeling that all we do not under-  
stand will be sure to come out aright in the end. The  
child, on waking in the morning, calls to mind the mercies  
of His way; and amid all the duties and temptations of  
the day, amid all its sorrows, is intent on seeking some  
cause of thankfulness, some incentive to love. "How much

worse this might have been," he says; "what a mercy  
that it is as well as it is. Ah! how glad ought I to be  
that there is always hope ahead; that troubles do not  
last forever; that God can and will, in His own good time,  
wipe away all tears from our eyes." And when night  
comes, and the weary head, perhaps grown gray in toil  
and hardship, is laid again upon its pillow, the thought of  
the child is, "O how good is God to give us the night and  
bed and sleep in the midst of the struggle. It is such a  
comfort to creep away from all, and, as if on His loving  
bosom, to rest awhile. My God, my Father, I thank Thee  
for all Thy mercies to mine and me, so undeserving of the  
least of Thy favors. I pray Thee to pardon all our sins;  
to bestow upon us a portion of Thine own spirit, to help  
us serve Thee cheerfully to the end of life, and then to take  
us, freed from sin, escaped from sorrow and danger, into  
Thine own happy, eternal home, for Jesus' sake."

Dear reader, we can each one have the heart of the child.  
Have we it?

## THE DEVELOPMENT OF CREATION.

BY REV. DR. MCCOSH.

The following is the closing summary of Rev. Dr. McCosh's  
first lecture before the Boston Theological Seminary, on the  
history and order of creation:—

And what do we learn from this rapid run through the  
ages? We gather first that in the midst of the potencies of  
nature, controlling and subordinating them, there is a mar-  
shaling power, bringing order, I do not say out of confusion,  
—for there is no proof that ever there was confusion in  
God's universe; chaos is a creature of heathenism and was  
never seen in the actual world,—but producing order  
where there might have been confusion; making a cosmos  
where there would have been a chaos. Herbert Spencer  
indeed tells us, in his usual dogmatic manner and in his cus-  
tomary generalizing flights, that the operation of physical  
law must be beneficial. But I see no necessity for this;  
I can find no security for it. If these laws be blind  
forces, they might as readily produce destruction as ben-  
eficent construction, and would probably produce now  
the one and now the other. True, if they be modes of  
God's intelligent action the issue must be beneficent,  
but it is because there is intelligence in them and ben-  
evolence in them. It might be difficult to prove directly  
from nature that God must have created these sixty ele-  
ments with their properties, as they appear in the world.  
But then these elements are so suited to each other, and  
their properties so act on each other, that we seem to see  
design in their very make and structure, and we do seem  
entitled to argue that they have been created by the same  
intelligence as adapts them to each other. Thus we have  
a being of power working to produce ends. These ends be-  
come more and more wondrous. The blind forces are  
made to work out ideas in the Platonic sense. The Mun-  
dus Sensibilis appears as the Mundus Intelligibilis, taking  
forms with geometric proportions, and of æsthetic beauty,  
assuming colors of harmonious hues, and giving evidence  
of a lofty intelligence. In the midst of these, sensation and  
feeling appear, and there is a wonderful structure of limb and  
joint and nerve to furnish means of activity and of enjoy-  
ment, which in the whole animal creation becomes great be-  
yond our comprehension. We now see that this intelligent  
is also a benevolent power. Crowning all, we have the law  
written in the heart, declaring that right is above might;  
and we have the good advancing in the midst of opposition  
and in the face of opposition, and asserting that it will at last  
subdue all to itself and rule in the name of God. And we  
now see what God reckons the highest of all, and this is  
holiness, a holiness not independent of intelligence, but a  
holy intelligence, a holiness not independent of love but a  
holy love. God is the same in all time, but as the ages  
roll on they display higher and ever higher perfection.  
These three, the power, the intelligence, the love, are  
thus the three beams which unite to form the pure, whole  
whole light of a holy love. We have now risen to the  
contemplation of a God, the same as is described in the  
word: God is a spirit, God is love, God is light. These are  
the stars which have come out of the star-dust to form one  
grand, central sun of pure and dazzling brightness, which  
we cannot open our eyes without seeing, but which, as we  
gaze upon it, causes our eyes to close in awe and adoration.

I do not know whether any of my hearers have gone up  
from the Riffelberg to Gornor Grat, in the high Alps, to  
behold the sun rise. Every mountain catches the light,  
according to the height which the upheaving forces which  
God set in motion has given it. First the point of Monte  
Rosa is kissed by the morning beams, blushes for a moment  
and forthwith stands clear in the light. Then the Breit-  
horn, and the dome of Mischabel, and the Matterhorn, and  
twenty other grand mountains embracing the distant Jung-  
frau, receive each, in its turn, the gladdening rays, and  
blush each for a brief space, and then remain bathed in  
sunlight. Meanwhile the valleys between lie, deep down,  
dark and dismal as death. But the light which has risen  
is the light of the morning, and these shadows are even now  
lessening, and we are sure they will soon altogether vanish.  
Such is the hopeful view I take of our world. "Darkness  
covered the earth and gross darkness the people;" but  
God's light has broken forth as the morning, and to them  
who sat in darkness a great light has arisen. Already I  
see favored spots illuminated by it; Great Britain and her



spreading colonies, with certain other European countries, and the United States with her broad territory already stand up the light; and I see not twenty but a hundred points of light striking up in our scattered mission stations in old continents and secluded isles and barren deserts, according as God's grace and man's heaven-kindled love have favored them. And much as I was enraptured with that grand Alpine scene, and shouted irrepressibly as I surveyed it, I am still more elevated and I feel as if I could cry aloud for joy when I see the light of knowledge, secular and sacred, advancing from point to point and penetrating deeper and deeper into the darkness, which I am sure is at last to be dispelled to allow our earth to stand clear in the light of the Sun of Righteousness.

#### BURIAL OF SLAVES BY SLAVES.

NUMBER THREE.

Conducted by members of the Church only. Interest taken in a slave funeral. Comforts and consequences of the colored minister. Death of old "Uncle Ben." His burial. Assemblage in the woods. Novel and impressive funeral ceremonies. Description of a living statue. Superstition of the slaves, and what became of Uncle Ben's efforts.

In everything of a religious character, slaves showed the liveliest interest. A funeral was among the most important, especially among the church members. If there was a colored clergyman in the neighborhood, the burial ceremonies were conducted by him. A week-day burial was mainly conducted by some of the plantation servants; but a Sunday funeral was largely attended from twenty miles around, and was an affair of moment. On such occasions, the sable minister was a favored individual. He not only received the respectful deference of those who daily wielded "the shovel and the hoe," side by side with him; but much provision was especially made for his creature comforts. Of course, his dignity and his vigorous digestion, were equal to the respect paid, and to the toothsome work upon the appetizing viands set before him. Such a variation from the hard fare of his ordinary life was not to be despised, — and it is safe to say it never was. We have known white ministers, of whom we could write just the same. The week-day burial services, and those of the Sabbath, in the absence of a regular minister, were conducted by the exhorters who chanced to be present, — each one taking a like part; while the church members alone prostrated themselves, upon both hands and knees.

It was on a mild, still, beautiful afternoon, in the middle of May, 1860, in Columbia County, Georgia, just within the borders of a pine forest, that I witnessed the burial of a slave by slaves. The scene was novel, picturesque, and instructive.

"Uncle Ben" died the day before, of congestion of the lungs. He had been sick for about a week; and I had acted the part of physician for him, — as I had done for the simple ailments of other sick ones, upon the advent of the warm spring months, with entire success. Uncle Ben's complaint, however, baffled me. He was not specially ill; but he appeared stupid, wandering in his mind, and especially suffered from a sort of tetanus of both hands. By dint of a little medicine, and vigorous bathtings of the hands and arms, he began to improve; but suddenly he grew worse; a regular physician was sent for, the case pronounced to be one of probable injury to the spine, and congestion of the lungs, and hopeless. I stood by my work of stimulating, and bathing, and rubbing, but without avail. He died two hours after the arrival of the doctor. The body was then left in charge of his brother slaves, in the rude and comfortable hut which had been his solitary home. They all wore a serious air; but there were no expressions of sorrow or emotion by them. His master, however, seemed to feel the loss keenly. The market value of Uncle Ben was fourteen hundred dollars.

At noon, such as were to participate in the burial ceremonies, left work and dressed themselves in their Sunday suits. At three o'clock the procession, consisting of the host, the doctor, myself, and about twenty slaves, left the house for the spot in the woods which I have mentioned. Arrived at the place, a post-mortem examination was made, and a dark red spot upon the spine, at the base of the skull, showed that the doctor's conjecture was right. The body was then placed in a rude coffin; and without any ceremony of "a last look" it was nailed up, and borne to the edge of the freshly dug grave, — the slaves present having taken the forms of burial in charge; we three white men standing apart, uncovered. A middle-aged slave, — cross-eyed, scarred, and of a most villainous aspect, — now knelt upon the fresh earth from the grave, and was followed by all present kneeling where they stood; except one, Fred, who was not a church member, and therefore not privileged to assume the attitude of devotion. The one who first knelt now lifted his open left hand, pressed against his cheek, and offered up a characteristic, yet most impressive appeal to the Most High. Much of the language was rude, quaint, and often mispronounced, but the sentiments were pure, simple, and some even eloquent. One, that mortal souls were "but as de leaves ob autumn, trembling to dar' fall," was exceedingly graphic and beautiful. All the prayers were for the forgiveness of the dead, and purification of the sinful living. The prayer closed — as did those that followed — by asking blessings upon "Marster and Misus." All then arose, and at once there burst out in the stillness of the woods, the song of mourning — "deacon'd off"; given as I verily believe no twenty

white folks could sing it. No peals of organ in the great church, with the trained voices of the professional choir, ever sounded with the deep and impressive solemnity that went up from the voices of those humble and simple children of nature, over the body of the obscure slave in the forest, on that day. There was but one jarring tone in the whole; and that was the squeaking treble of old Aunt Jane; a shriveled and toothless crone of eighty, who was the only female present. The song ended, — or the hymn, rather, — another of the brothers knelt, followed again by all present but Fred, and another prayer was offered; and when through, another hymn was sung, and thus prayer and hymn alternated, without intermission, until seven or eight had knelt and prayed.

It was while this most interesting scene was passing, that I chanced to cast my eyes upon Fred; and it was a picture that would have stirred the enthusiasm of any artist, that met my gaze. Fred was six feet high, of a perfect form, with clearly curved and singularly grand and massive features. As the church members knelt, he stood leaning lightly against a great tree; his hands hanging down, but laid one over the other submissively; his head bowed, and eyes down-cast; his form and attitude presenting the most perfect picture of humbleness and grace possible to conceive. Right against him there was an opening towards the clear blue sky, against which his dark figure cut, like a statue of ebony, showing his bold strong features and posture, with a sharpness that made the whole a faultless living painting. No work of mortal pencil could rival it.

The prayers over, the body was lowered into the grave. And now the cross-eyed slave, seizing a shovel, and commencing a hymn, threw two or three shovelfuls of earth into the grave, and then surrendered the shovel to another, who also cast a few shovelfuls upon the coffin — and so they proceeded, one after another, each throwing in a small portion of earth, and all singing until the grave was filled, and the solemn service ended. Such is a very imperfect description of the burial of a slave by slaves.

Perhaps I might as well add that poor old Uncle Ben had just received his new suit — new clothes and new shoes. He was buried in the new clothes, because no negro would wear anything which had been worn by the dead. The shoes, however, were taken off, — and in a few weeks foisted upon unsuspecting "Long Jim"; who would as soon have trod on a copperhead snake as upon those shoes, if he had known they came from the dead feet of his old friend. Poor old Uncle Ben's live stock fared better. His cat was adopted among the seven cats of Mary, the cook; Tom, the carpenter, took his vile cur, as a perquisite for making the pine coffin. Who took his three pigs, remained a mystery.

#### THE ATHEIST AND THE FLOWER.

When Napoleon Bonaparte was Emperor of France, he put a man by the name of Charney into prison. He thought Charney was an enemy of his government, and for that reason deprived him of his liberty. Charney was a learned and profound man, and as he walked to and fro in the small yard into which his prison opened, he looked up to the heavens, the work of God's fingers, and to the moon and stars which He ordained, and exclaimed, "All things come by chance!"

One day, while pacing his yard, he saw a tiny plant, just breaking the ground near the wall. The sight of it caused a pleasant diversion of his thoughts. No other green thing was within his inclosure. He watched its growth every day. "How came it here?" was his natural inquiry. "As it grew, other queries were suggested. 'How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stock, neither too near another, nor too much on one side?'"

In his loneliness the plant became the prisoner's teacher, and his valued friend. When the flower began to unfold he was filled with delight. It was white, purple, and rose-colored, with a fine, silvery fringe. Charney made a frame to support it, and did what his circumstances allowed, to shelter it from pelting rains and violent winds.

"All things come by chance," had been written by him upon the wall, just above where the flower grew. Its gentle reproof, as it whispered: "There is One who made me, so wonderfully beautiful, and He it is who keeps me alive," shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that "He who made all things is God."

But God had a further blessing for the erring man through the humble flower. There was an Italian prisoner in the same yard whose little daughter was permitted to visit him. The girl was much pleased with Charney's love for his flower. She related what she saw to the wife of the jailor. The story of the prisoner and his flower passed from one to another, until it reached the ears of the amiable Empress Josephine. The Empress said: "The man who so devoutly loves and tends a flower, can not be a bad man." So she persuaded the emperor to set him at liberty.

Charney carried his flower home, and carefully tended it in his own green-house. It had taught him to believe in a God, and had delivered him from prison.

"All things bright and beautiful,  
All creatures, great and small,  
All things wise and wonderful,  
The Lord God made them all."

#### THE PEOPLE'S ADVENT.

BY GERALD MASSEY.

'Tis coming up the steep of time,  
And this old world is growing brighter;  
We may not see its dawn sublime,  
Yet high hopes make the heart throbb lighter.  
We may be sleeping in the ground  
When it awakes the world in wonder;  
But we have felt it gathering round,  
And heard its voice in living thunder —  
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time  
Foretold by seers and sung in story —  
For which, when thinking was a crime,  
Souls leapt to heaven from scaffolds gory!  
They passed, nor saw the work they wrought,  
Now the crown'd hopes of centuries blossom!  
But the live lightning of their thought  
And daring deeds doth pulse earth's bosom —  
'Tis coming! yes, 'tis coming!

Creeds, empires, systems rot with age,  
But the great people's ever youthful!  
And it shall write the future's page  
To our humanity more truthful!  
The gnarliest heart hath tender chords,  
To waken at the name of "brother";  
And time comes when brain-scorpion words  
We shall not speak to sting each other —  
'Tis coming! yes, 'tis coming!

Fraternity! Love's other name!  
Dear, heaven-connecting link of being!  
Then shall we grasp thy golden dream,  
As souls, full statured, grow far-seeing;  
Then shall unfold our better part,  
And in our life-cup yield more honey;  
Light up with joy the poor man's heart  
And love's own world with smiles more sunny —  
'Tis coming! yes, 'tis coming!

Aye, it must come! The tyrant's throne  
Is crumbling, with our hot tears rusted;  
The sword earth's mighty ones have leant on  
Is cankered, with our heart's blood crusted.  
Room! for the men of mind make way!  
Ye robber rulers, pause no longer,  
Ye cannot stay the opening day!  
The world rolls on, the light grows stronger —  
The people's advent's coming!

How is a BATTLE FOUGHT? — How is a battle fought? With tremendous volleys, the ranks standing firm and steady as on dress parade — with enthusiasm, with deafening cheers, with music, and finished by a glorious bayonet charge? Nothing of the kind. Here are simply some thousands of men, on either side, who have been marched out this pleasant day to butcher each other. Modern fire-arms are terribly effective weapons — a good Springfield musket will kill at a thousand yards; and by the time you have drawn these opposing forces to within two hundred yards of each other, or about the distance across a good-sized wheat-field, the battle is resolved into a simple problem — which army can stand the most killing and wounding without breaking up? When that question is answered, you can tell which side will be victorious. The business of the officers is to hold the men to the work — to compel them to load and fire until so many of the enemy are put *hors du combat* that he is forced to withdraw.

Take your regiment into battle as orderly as you may, before it has been under fire half an hour it will become resolved into knots and groups, from the drawing together to fill the places of those stricken down, and the survivors will be lying or kneeling, forced down by the irresistible instinct of self-preservation. The sights and sounds of battle are well-nigh indescribable. Noise, tumult, danger, excitement, all blend to make a scene which I think can have no parallel on the hither side of the infernal regions. During his first battle, perhaps the novelty of the thing may fill the recruit with genuine enthusiasm, and put fear in the background; but after that, he will find the poetry of the battlefield somewhat overdone in "Hohenlinden," and fighting itself rather a prosaic and dangerous butchery.

There is nothing less like a pageant, I verily believe, than a battle. The arms are not polished and shiny now, for the dew of last night's bivouac in the grass has tarnished them; very plain blouses have taken the place of straight-bodied, corset coats; belts are loosened, or in the fury of the fight are thrown aside altogether; shoulder-straps and epaulets are discarded, out of wholesome regard for the enemy's sharpshooters; and after the fight has progressed an hour, you will find those who are still fighting, dirty, grimy, and laboring to kill the enemy with about as hard manual labor as your wood-sawyer employs on your wood-pile.

PROHIBITION JUST AND GOOD. — "The wise statesman and the Christian philanthropist will seek the suppression of an evil; that so it may be restricted within the narrowest limits. In this spirit and with this aim the Prohibitory Law was enacted. I do not claim that the statute is perfect in its details. Its grand principle, the entire forbidding the sale of intoxicating liquors as a beverage, is as noble as the design of the law is benevolent. Its object is to protect society; to drive away, as far as possible, one of the deadliest temptations: it shuts up sources of poverty, disease, degradation, and crime; and saves from ruin the tempted. It says to the rum-seller, you have no right for gain to destroy man, the noblest work of God; to fit him for the almshouse, the hospital, or the prison, and tax the public for his support. It imposes upon the seller fines and imprisonment, and makes him a participator in the crimes resulting from his illegal sale of intoxicating drinks."

"I regard the object and design of the law as wise and humane; a law calculated, by its impartial enforcement, to aid in the highest degree the efforts which the noble temperance organizations are making; a law which has done, and will do, more to diminish pauperism and crime, to increase the public wealth, to lessen the burden of taxation, than any statute ever enacted." — MAYOR RICHMOND'S Inaugural Address at New Bedford.



## For the Children.

## NURSERY WHIRLWINDS.

## BEFORE SCHOOL.

"Quarter of nine! Boys and girls, do you hear?"  
 "One more buckwheat, then; be quick, mother dear!"  
 "Where is my luncheon box?" "Under the shelf,  
 Just the place where you left it yourself!"  
 "I can't say my table!" "O, find me my cap!"  
 (One kiss for mamma, and sweet sis in her lap.)  
 "Be good, dear!" "I'll try." "9 times 9's 81."  
 "Take your mittens!" "All right." "Hurry up, Bill;  
 let's run."  
 With a slam of the door, they are off, girls and boys,  
 And the mother draws breath in a lull of their noise.

## AFTER SCHOOL.

"Don't wake up the baby! Come gently, my dear!"  
 "O mother! I've torn my new dress; just look here!"  
 "I'm sorry! I only was climbing the wall."  
 "O mother, my map was the nicest of all!"  
 "And Nelly, in spelling, went up to the head!"  
 "O, say! Can I go on the hill with my sled?"  
 "I've got such a toothache!" "The teacher's unfair!"  
 "Is dinner most ready? I'm just like a bear!"

Be patient, worn mother; they're growing up fast;  
 These nursery whirlwinds, not long do they last;  
 A still, lonely house would be far worse than noise;  
 Rejoice and be glad in your brave girls and boys!

## PLANTS WITHOUT ROOT.

BY MISS ANNA WARNER.

## CHAPTER VI.

It was uphill work. Do their best, Molly and Peter could not find even a corner reading place where they were not disturbed. At home, the baby cried, or their father stormed, or poor Mrs. Limp was ready with a whole host of demands upon their time and attention. There wasn't a minute's quiet there. And out doors—sometimes there was and sometimes not. If the two had managed to dodge all the sharp eyes of the hamlet; if there was some general marauding expedition of more than usual interest on foot,—then Peter and little Molly could creep away unmolested, and, hiding under the bushes like two rabbits, read and talk over the wonderful words of the Book of life. Now and then Jemmy Lucas joined them; for neither his strength nor inclination led him much with the other boys. He was no match for their stormy play or ruthless fights.

"I've most beat, Molly," said Peter one day, when they had been dodging and doubling and running, till they were all out of breath. "T'won't never pay, this won't."

"But we's got to go on, Peter," said little Molly, for the hundredth time: the only answer, in fact, which her small store of logic could supply.

"Don't know about that," said Peter. "We's got to if we can."

"We's telled the King, and he's telled us," said Molly.

"What d'yer tell him," said Peter, a little crossly. "He don't want none o' yer talk."

"I's telled him everything," said Molly. "And he hasn't stopp'd sayin' 'Come, not a minute.'"

"Much you know about it," said Peter. "Yer ee, Moll, the thing's here. Tain't only the chaps—it's father. Now how's a feller to walk straight, I'd like to know, when somebody's a-aller a makin' him walk crooked? Tain't no longer ago'n last night, after you was abed, that I just had to go find him a chicken for his breakfast."

"But you didn't, Peter," cried Molly.

"Tell yer I had ter," said Peter. "Why, I just lives in fears o' my life, the hull time."

"And did you's tell the King all about it," said Molly, very much distressed.

"No I didn't," said Peter. "If he knowed it, 'twarn't no use, and—I warn't agoin' to be the one, any way."

"But you's got to have him forgive you, Peter," urged Molly.

"Got to's ease," said—that's all I know," was Peter's reply. "I ain't got time to do so much talkin' as yer has, Moll. We's set out, yer see, but we goes on a bit different."

"But the King'd help you, Peter," said Molly. "Why, he helps me right off."

"Guess likely yer wants it pretty bad," said Peter, surveying the little thin, pale creature beside him. "Now I's got to help myself. That's the rub."

Molly listened, unsatisfied; yet with no reserve force of words to answer.

"Peter," she said suddenly, "I's agoin' to tell father all the lady says."

"Just see yer don't!" said Peter, turning sharply upon her. "What would that be for?"

"We'd oughter," said Molly. "I feels so."

"Guess I don't feel so, nor nothin' like it!" said Peter. "And if you does, yer more of a fool'n I thought yer. Tell father!"

"Maybe he'd go too," said Molly wistfully.

"Maybe he would!" said Peter, with great scorn. "Now you Moll, if yer says one word o' all this to a livin' soul, I won't never read to yo no more. So there."

"Will you tell him then, Peter?" urged Molly.

"Guess likely I will—when I wants to get killed," said Peter.

"You's might tell him, and run away very fast," suggested Molly.

But this idea was so intensely amusing to Peter, that he rolled over and over upon the grass for sheer delight.

"No, no, Moll," he said, recovering himself, and sitting up once more, "we'll keep on, all quiet and reg'lar, and let him find it out for himself same as we did."

"We's didn't," said Molly. "The lady telled us."

"Didn't we went up there fust?" inquired Peter, in a great state of virtuous indignation. "How'd the lady ha' found us if we hadn't? And didn't I take yer days and days to hear the musics?"

"I wish 'twas time to go again," said little Molly. "Where's you goin' to read, Peter?"

"Most anywhere," said Peter, opening his book with a competent air. "Guess likely over here at the end's a good place, and easy found."

And beginning to read at the very first verse that caught his eye, Peter burst into the midst of the description of "that great city, the holy Jerusalem," and read it out to his awe-struck little listener. For hard as the names were, and strange the image, there was now and then a gleam of brilliant glory from among those unknown words, which not even Peter's stumbling speech could quite conceal. The twelve gates, with their stately enumeration; the mysterious size of the city; the costly garnishing of its foundations, seemed to fill the very air with magnificence, until the children almost held their breath. For little as they knew of "jasper," and "chalcidony," and "sardius," in particular, yet with the general name of "precious stones," Peter Limp was unhappily but too well acquainted. And the golden street and the light, clear as crystal, needed but little explanation.

"Tell yer what, Moll," Peter said at last, breaking off; "this here's the King's house, and no mistake."

"Where we's goin' to?" said Molly, in a half breath.

"If no be"—said Peter doubtfully. "Don't seem easy to see how we's to get there, Moll,—but if we should, yer know, then that's it."

"We was to set out, and to keep on," said Molly, rehearsing her short lesson. "And to beg the King to help. Read on, Peter."

And Peter read on.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And the gates of it shall not be shut at all by day: for there shall be no night there."

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

The strange glory and power again shining all through the hard words, fell upon the two children and held them spell-bound.

"Don't sound much like us, that don't," said Peter, after a pause.

"But we's goin' to," said Molly, eagerly. "And we's got to, Peter! We ain't got to do nothin' bad, never again."

"Easy talkin'!" said Peter, with a sort of a groan.

"S'pose we was there, Moll?—what d'yer reckon the King'd say? you just go down to the village now, and step on somebody's clean floor, and see what yer'll get. And gold streets!—whew!"

"But the King says, 'Come,'" urged Molly. "And they didn't."

"There's somethin' in that," said Peter. "Have with yer, Moll!—we'll try it a spell longer."

"I ain't agoin' to give up,—not never," said Molly. She dropped down on her knees, hiding her face in the tangle of wild grass that spread all around. But Peter heard no word.

"What's this yer'e doin' here?" said a rough voice.

"What's the reason ye ain't off makin' a livin' like other men's brats?" And Walter Limp, suddenly appearing from behind the bushes, dealt no light blows right and left upon the children.

"I say, what's this yer'e doin'?" he demanded again, with an oath that made Molly shrink even more than his blows.

"We wasn't doin' nothin'," said Peter, doggedly.

"Who's to know where the livin' is?"

"O, yes, we was doin' somethin'," said Molly, mastering her tears and her fears together. "We's been a readin'."

"Readin'!" growled Walter Limp. "Let's see yer book." Peter picked it up from under the bush where it lay, not daring to refuse, and handed it to his father. Walter Limp's face grew blacker than ever.

"Robbin' the church, hey?" he said. "I'd recommend to ye to steal somethin' else next time. And if I catch ye again amusin' yerselves with my property 'stead of bringin' it to me, I'll kill ye both—d'ye hear?"

And having knocked Peter down, and given Molly a parting cuff which made it hard for her to hear anything, Walter Limp walked away.

For a while the two children lay there on the grass sobbing, and made no attempt to pick themselves up, or give themselves aid and comfort in any way. How dark the world was, after that shining city with the golden street!

"What's it you read, Peter?" Molly said at last, in her little, weak voice.

"Don't make no odds what I read," said Peter, gruffly. "Tain't for us, Moll,—I telled ye so."

"But the King knows," said Molly, raising herself up a little with effort. "O Peter, I think I'd die right off if it ain't! The King must know, Peter."

"Yer'll have a chance to die, afore yer think, maybe," said Peter in the same tone. "He's got one book now and when he catches us with 'tother, guess likely he'll finish the job, and be done with it."

"Peter," said little Molly earnestly, "you's mustn't say lies!"

"Guess I'll say what I'm a mindter to him," said Peter.

"But the King heard too," said Molly.

Peter moved a little restlessly at that, but made no other reply for a while; and Molly lay looking at him.

"We's got to do's we can!" he said at last. "And what that'll be, guess likely I can't tell yer. 'Tother book's got to keep hid—that's one thing."

"And we's go up to the preachin'," said Molly.

"Ain't no preachin', not for days and days," said Peter.

Molly turned her eyes away, and began softly repeating to herself, "There's no night there, and they don't want the sun, and the street's all gold, and the gates ain't never shut."

She hid her face down in the grass again, and lay very still.

## ENIGMA No. 12.

I am composed of 36 letters.

My 10, 3, 25, 34, 39 is one of the United States.

My 20, 11, 5, 13 is a kind of grain.

My 2, 4, 7, 30 is an instrument of music.

My 1, 36, 6 is a kind of tree.

My 35, 20, 32, 16, 38, 12 is a domestic fowl.

My 25, 20, 18, 23 is a reptile.

My 14, 15, 9, 17 is a large room.

My 31, 1, 10, 21, 30, 29 is a man's name.

My 24, 26, 27, 33, 24 is a preposition.

My 28, 8, 35 is an insect.

My 19, 3, 23 is not good.

My whole can be found in Proverbs.

M. A. C.

## ANSWER TO ENIGMA No. 11.

"All the earth shall be filled with the glory of the Lord." Num. xiv. 21.

## THE LAND OF DISORDER.

"Johnny," said his mother, "do come back and put up your books."

"John," cried his sister, "here are your shoes that I found on the stairs."

"Jack," said his father, "I am sorry to see that you are a very careless boy."

"When will you ever learn," added his grandmother, "that you should have a place for everything and everything in its place?"

Johnny did not dare to answer; but he was so angry that he went out and sat on a bank, and kicked his feet as hard as he could.

"I wish," he said, "that I could go to some place where such a thing as a place for everything had never been heard of."

Just then what should he see walking up the road but his old dog-eared spelling-book, that was never in its place, like all the rest of Johnny's belongings.

"Hillo! where are you going?" asked Johnny, a little afraid and a good deal more astonished. "Why, the fact is," returned the spelling-book, confidentially, "that I am so tired of the fuss that everybody makes about you and me, that I am going to the Land of Disorder, where everybody and everything is hit or miss, and nobody need be pestered out of their life about order and systems."

"I declare! that must be the very place for me," answered John. "I will go along too." So he and the spelling-book set out together for the Land of Disorder, though certainly no one could ever have supposed that John would be on good terms with his spelling-book; and they walked till they saw the grass growing roots up.

"This must be the place," said the spelling-book. "Look at that grass, and look at that oak-tree. Ha! Ha! Ha!"

"What are you laughing at?" asked the oak-tree.

"Why, at you," said the spelling-book. "You look so funny with some of your branches where your roots should be, and some of your roots on top, and your acorns sticking on your bark, and your leaves growing across each other."

"I don't see anything in that," replied the oak. "In this land we don't come up according to rule and measure, as in your stupid country, but just as it suits us, which is much the best way."

Johnny said nothing, but he thought that if coming up any how made an oak look like that, it was not the best way. They went on, however; and as Johnny was getting hungry, they stopped in at a baker shop to buy some ginger-nuts.

"Ginger-nuts!" said the baker, searching around; "why yes, I have some ginger-nuts, but dear me!"—tumbling over a great heap of bread and biscuits—"I can't find them just now."

"Why don't you have a place for them?" asked Johnny.

"A place!" repeated the baker; "O! that would be too much trouble."



Mother's Remorse, Aguilar,	Appleton & Co.
Private Life of Galileo, Celeste,	Nichols & Noyes.
Marion Berkley, Caxton,	Loring.
Harris on the Pig,	O. Judd.
Zell's Popular Encyclopedia,	Nichols & Hall.
	[D.B. Russell.



THE HERALD.

BOSTON, MAY 5 1870.

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PRESIDENT M'COSH'S LECTURES.

"Fit audience, though few," said the poet. Fit audience, and *not* few, he would have said, could he have looked upon the throng which filled Grace Church, to listen to Dr. McCosh's lectures before our Theological Seminary. We do not remember a lecture course, even in this city of lectures, which has attracted and held the leading minds of all churches, and of no church, as has the one just closed. Few, indeed, are the lecturers who could hope to regularly number among their auditors such men as ex-President Hill, Bishop Eastburn, Drs. Peabody, Kirk, Blagden, Neale, Robert C. Winthrop, not to mention a host of younger divines, authors, and public men—yet such was Dr. McCosh's rare good fortune. We congratulate him most heartily on his successful *début* in Boston.

Two or three hundred years ago the Scotch had a greater reputation for skill and ability in logic and metaphysics than any other nation. In one of his erudite foot-notes, Sir Wm. Hamilton remarks, with pardonable complacency: "For a considerable period, there was hardly to be found a continental University of any note, without the appendage of a Scottish Professor of Philosophy. It is a curious illustration of the '*Scoti extra Scotiam agentes*,' that there were five *Camerarii* (Chalmerses), all flourishing in 1630, all Scotsmen by birth, all living on the Continent, and all Latin authors, namely, two Williams, two Davids, and one George. The preceding age shows several others." In our century, Dr. James McCosh renews the ancient rôle. After seventeen years of service in Ireland as Professor of the precise sciences, for which his nation has been so distinguished, he has now accepted the Presidency of one of the oldest of our American colleges, upon which he is stamping the impress of his well-known philosophy. More than any other is he, by tongue and pen, the *Scotus extra Scotiam agens* of our age.

Speaking of Scoti, reminds us that it is high time for a new historic Scotus. As for John, the Irish-born Scotchman ("Scotus Eriгена"), he died almost a thousand years ago (875), and poor Duns, who was no dunce, but the "Subtile Doctor," he abdicated all claims to this terrestrial existence in the year of grace 1306. To keep up the succession, we should have had a new one more than a hundred years ago. We take the liberty of nominating Jacobus to the vacant title. We can't call him Eriгена, but he can be truly called Erikatoiketer (the Ireland-inhabiter), and that is better yet. Longitudinality is always a commanding circumstance in titles. What is more to the point, he deserves the honor. He has much of the *ingenium perferendum Scotorum*. The first of the line declares in one of his works, that he fears neither authority nor the fury of unintelligent minds enough to make him hesitate to declare aloud what his reason makes evident to him. Our nominee would indorse the sentiment. Like Duns, Jacobus is a Subtile Doctor. Like him, he has had keen battles in defense of the reality and trustworthiness of human knowledge; like him, he has regarded it "the province of philosophy to show the conformity of the teachings of the Bible with those of reason." Have we not made out a case?

One grand attraction in Dr. McCoah's lectures, was their *freshness*. He evidently believes in letting the dead bury their dead. He seemed to realize that he was speaking to young men, to minds *in transitu* from the halls of latest science to the pulpit. He seemed to remember, that for their deepest and most trying

doubts, they would find little if any relief in the "standard treatises" of the Church. His aim was to aid them in understanding the thought and thought-currents of the living present, to point out what latest science has, and what it *has not* proven, what latest speculation can, and what it *cannot* show with respect to theism and the Christian faith. Probably no man in America is so well qualified as he to discuss his exact theme, "The Relation of the various Sciences to Religion."

The first and second lectures were prodigies of comprehensiveness and condensation. The first treated of the Relation of Physical; the second, of the Relation of Mental Science to Religion. Each was almost a treatise in itself. They were presentations, as well as criticisms of systems. Nearly every doctrine of sound physical and metaphysical science was stated or alluded to in one or the other. The Doctor's whole system of philosophy could be constructed from the second alone. The subsequent lectures, on Free Thought in Boston, whither tending? Materialism, Positivism, Historical Evidence, and Examination of Rénan's Life of Jesus, demanded less of the hearer, and were followed by a constantly increasing multitude. Taken together, they constitute "a defense of fundamental truth" of admirable timeliness and power. We trust they may soon be given to the wider world of Christian and anti-Christian readers.

Personally, Dr. McCosh is a striking figure. Tall, with Scotch broad-shoulderedness, keen, yet most benevolent countenance, massive brain, silvery curls, a little bowed, not from feebleness but from study, he could never pass unnoticed in a crowd. In delivery he is animated and intense, holding by some secret magnetism even those who cannot understand him. His speech, of course, bewrayeth him, it being, not the broadest, but a most unmistakable Scotch. His genial character and high social qualities have won for him a host of friends, who will long remember his visit to our city.

This Fourth Course of Public Lectures before our theological school, the present session, fitly crowns and completes the year. We congratulate the managers of the Seminary upon their success in this department. No institution in the land maintains an abler corps of lecturers. It was a happy thought, to annually fill one of the four lectureships with representative men of sister churches. The idea originated with the Boston Theological Seminary, but all similar institutions, if wise, will soon adopt it. The candidates of every church need the breadth of vision and charity which such an arrangement secures. Pulpit exchanges, when first introduced, were a notable index of growing catholicity among evangelical churches. The introduction of these chair-exchanges will mark a like happy change in the spirit of their schools.

THE NEW PHASE IN FRENCH POLITICS.

"Striking" seems to be the fashion among the French at this time, — and as fashion is imperative in her decrees, we ought not to be surprised to find the Emperor, even Napoleon III., the first of the strikers, he being the first man in France, as well by position as through the force of his intellect. He has struck, not for higher wages, but for more power in the French political system than the Constitutionals were disposed to allow him to hold, or than they would permit him to hold even now, were their power equal to their will.

The manner in which Napoleon III. yielded before the political blast of last year, surprised even those who were most disposed to admit his talents, and to admire his sense. It is a rare spectacle, that of an aged sovereign, after enjoying absolute power for eighteen years, giving way before an apparent popular demand, and conceding even more than is asked. Years are apt to make a monarch obstinate; and, dignifying his obstinacy with the name of firmness, he "sticks" to his opinions with a sort of blind rigor that foolish men admire, till he, in consequence, falls, with a great ruin. It was in this way that Louis Philippe fell, and a polity that might have lasted for a century, passed away in a night. He would not yield one hair's breadth, and scorned that popular passion which blew him and his family into exile. Long possession of power had blinded the modern Ulysses, and he could

no more see what was clear to every man in France who made a proper use of his eyes, than Polyphemus could see the ancient Ulysses, after that crafty Greek had put out his solitary eye. So there was an end to the Orleans dynasty, and the Throne of the Barricades disappeared before the labors of the barricade-makers of 1848. That result, which has most potently colored the entire history of the last twenty-two years, — dyeing it, as it were, in the wool, and enabling it to “wash,” — was due solely to the mulishness of an old man, who had so often triumphed over his political enemies as to believe he was politically invincible, — as if any man or monarch could count himself safe for life in this nineteenth century!

Napoleon III. may not be, intellectually, an abler man than was Louis Philippe, but certainly he is a far wiser man than was his royal predecessor, considering them both only as French sovereigns. His position, at the beginning of last summer, was much the same as that of Louis Philippe at the close of the autumn of 1847. There was just enough of discontent in France, at each of the dates named, to cause grave apprehensions to the sovereign's advisers, but still it was in the sovereign's power to disarm the mass of the discontented, by putting himself at their head, and leading the way in the work of change that had to be done. This was what Louis Philippe would not do, and so he ceased to reign, because he feared that he might be made to cease to rule. This is what Napoleon III. did; and not only did he continue to reign, but he has become so strong once more that he is about to resume his old place as the ruler of France, after an abdication that has not endured for many months. He has borne himself so astutely, reference being had to the means by which a grand end has been accomplished, that even the bitterest of his foes must admit that, in a certain sense, he deserves the success he has achieved, and is worthy the position he has won. Had Napoleon I. showed the same good sense after his Russian disaster, he would have lived and died Emperor of the French.

Giving way before the rising political wind, and allowing it free course, and offering no resistance to it, the French Emperor placed his enemies completely at fault. They were a piebald party, but united they would have been irresistible, — and united they were for the work of destruction; and united they would have remained had he resolved to crush them, and to make no concessions. But this was precisely what he would not do. He yielded with seeming readiness, and became the first Constitutionalist in France. He gave more than most of the Opposition were prepared to demand. This divided the Opposition, the very thing the Emperor most desired to accomplish. Following their principles to their logical consequences, the Constitutionalist could not but accept what the Emperor proffered; for it was not for them to say that they would not accept a dynasty, the chief of which accepted their political principles, — and the chief of a dynasty, too, that was in possession. The consequence was the formation of the Ollivierian Ministry; and also the separation of the extreme radicals, or Reds, from that party which had ceased to be an opposition, by becoming ministerial. This separation was emphatically marked at first, but the original line of division has been widened into a broad gulf through the action of the Constitutional ministers against their former associates, when the latter sought to get up revolutionary movements. Half the Red leaders are exiles, or in prison, or are forced to be inactive and silent, because of the vigorous warfare waged against their party by the Constitutional ministers, who in thus acting were merely the allies and agents of the Emperor.

Having thus succeeded in breaking the long, deep, and serried phalanx presented by the Opposition as it existed last May, Napoleon III. has proceeded to take another step, the success of which must be the restoration of "personal government" in fact, whatever fanciful men may say to the contrary. He brought forward the proposition that the French people should vote on the great constitutional question, and say whether the work to be done should or should not be done by the Napoleonic dynasty. This is what is meant by the *plebiscitum*, a word derived from the history of Roman politics, meaning a decree of the people, and standing in opposition to *Senatus-consultum*, which means a decree of



the Senate. It is said that the formula of the *plebiscitum* will be this: "Do the people desire constitutional reforms in 1870 which assure liberty, placing it under the guaranty of the empire and the dynasty!" The Ministry fought hard against the imperial proposition, and two of their number — M. Daru and M. Buffet — resigned their places rather than support it; but the majority of their number, headed by M. Ollivier himself, the Premier, finally accepted it, and thus virtually became Imperialists. Should the people vote as the Emperor desires they should vote, — and no intelligent person has any doubt of their thus voting, — their decision would amount to a grave and deliberate popular declaration, that whatever is to be done in France, must and shall be done by Napoleon III. and the princes of his family who shall succeed him. The vote would be, in fact, the same thing as a second election of the Emperor to the French imperial throne, and a most pointed indication that the French people were desirous that his son should be his successor. The question submitted is dynastical, as well as political; and an issue favorable to the Emperor — the only issue that rational men look for or expect — would be a severe blow to the men of various parties who are opposed to the Imperial house. It would be felt by the Constitutionalists, who are at heart opposed to universal suffrage, and who would greatly lessen the number of French voters, if they could. It would be felt by the Orléanists, who could not but suffer from a revivification by the people of France of the Imperial title to the throne by a great affirmative vote. It would be felt by the Republicans, who, should they persist in their opposition to the dynasty after it had been a second time endorsed by the people, would have to do so in opposition to the people, from whom, according to their dictum, all power must proceed. Finally, it would be generally felt, because the Emperor could not fail to be greatly strengthened throughout the world as a consequence of the assertion of his title to reign over the French, through the sober action of the French people. Opinion is everything in this age, and opinion would be so broadly, so definitely, so strongly pronounced in favor of the successful Augustus, that his various domestic foes would become "fearfully demoralized," and could do nothing in the way of opposition to the Imperial dynasty for many years; and in those years that dynasty would, not improbably, become consolidated and established, like the Hanoverian dynasty in England, which ruled long in opposition to the majority of the English people, but in time became the most solidly seated of all royal races. If, in regard to private property, possession is nine points of the law, it is the entire ten points — it is all in all, it is everything — in regard to a throne. Time is of the utmost importance to the Napoleonists in France, and it is that which the Emperor is making for them.

By the change which the Emperor will effect through the adoption of the *plebiscitum*, the entire business of constitution-making and constitution-mending will be virtually placed in his hands. The reforms hitherto made have been the work of the legislative branch of the government, and mainly of the Senate, a body not held in the highest estimation. The Emperor purposes to confine the legislative branch to legislative functions, and take from it all that constituent character which it has possessed, or does yet possess, and which it would not part with, had it any choice in the matter. He takes to himself the power to propose reforms, and the people will say whether they shall be adopted or rejected; and it is safe to assume that he never would propose any change that should be hostile to his interests or those of his family. With such power in his hands, conferred by the people, and with the French army as devoted to him as the Roman legions ever were to the first Caesar, how could the Emperor be anything less than the personal ruler of France? He could no more divest himself of his position's power, than one of the Roman Emperors could have done the same thing. The Legislature would revert to its recent insignificance, and the Ministers again become his Imperial Majesty's clerks; and the last state of the Emperor would be greater than the first.

Since the above was written, we have such additional news from France as shows what the Emperor's meaning is, very plainly. It was arranged that the

voting on the *plebiscitum* should take place on the 5th of May, and the form of it is as follows: "The people approve of the liberal reforms which have been effected in the Constitution since 1860, by the Emperor, with the concurrence of the great legislative bodies of the State, and ratify the *Senatus-consultum* of April 20, 1870." The vote will be, simply, "Yes," or "No," on this proposition. The Emperor has issued a proclamation, or rather an address to the French people, in which he asks for their votes, and speaks of the effect of their support of his proposition on the succession of his son to the throne. This proclamation is a thoroughly democratic production, and admits to the fullest possible extent the sovereignty of the people.

There are some other points in connection with this subject worthy of consideration, of which we shall speak in another article.

#### RAILROAD MURDERS.

A bright, wide-awake boy, full of health and sportfulness, stood at the depot in Malden, Saturday noon, waiting for the cars to go to Boston. An express train whirled out almost the same moment that the inward bound accommodation stops. He sprang across the track to reach his train, was caught by the express, and shot against the depot, his head torn in pieces by the blow, and the laughing, merry child, just starting on his Saturday afternoon play, was sent into eternity. Two weeks before, two women, walking on the track, were run down by a train, and killed. These accidents are not unusual around this city. The Providence Road has killed many a child playing on its track in Roxbury. What is the cause? First stop all trains going at express time within ten miles of Boston. They rush through populous towns, with hundreds sometimes waiting at the depot, with immense velocity. It is a marvel that such murders as those of this lad and these women, should not be oftener perpetrated. They have no right to run through such populous centres as Roxbury, Jamaica Plain, Newton — one string of villages hugging the track for five miles — East Cambridge, Somerville, Malden, Chelsea, at the rate they now run. They should fall into accommodation, or into a ten mile gait, as soon as they enter the city suburbs.

2. They should haul up their train, if they see women or children on the track. They do not slacken their pace, because they expect these persons will get off when they are near, and many persons are rash enough to keep on till the last moment; but they have no right to conclude that they will get off, and should prepare for their fright, which, as in the case of these women, prevented their escape.

3. They should not allow any persons to walk on the track. Hundreds daily occupy the track of the Maine Road between Malden and Edgeworth. A good road is within a few rods. The Company should give notice against these trespassers, and proceed to arrest and fine them. It can cure the evil in a week. They should do this wherever these trespassers are found. They have no more right there than in a factory. In England no one dares to walk on a track. However long the detour, he must take it. If he attempts the short cut of the railroad, he is arrested and fined. So should it be everywhere in America.

4. The towns near Boston should forbid trains going by their depots at express rates. The danger is great, and growing greater. One murder, like that of this boy, should stir the whole town to indignation. It is worth more than all the five minutes' time made by whirling past at such a speed. If the corporations will do their duty in keeping their track clear, and towns in preventing such dangerous fleetness, there will be some lives saved that will otherwise be certainly lost.

#### THE WOMAN'S DAY.

The first anniversary of the Woman's Foreign Missionary Society of the M. E. Church, was held in the Tremont Street Church, Boston, Thursday, April 21, commencing at 10 o'clock A. M. Mrs. Rev. Dr. Patten, President of the Boston Branch Society, presiding. The meeting was exclusively an assembly of ladies, the various branch societies being well represented, as also the auxiliary societies of the New England Branch. The attendance was very large.

After singing the 212th hymn, "Sow in the morn thy seed," &c., the thirty-fifth chapter of Isaiah was read, and prayer offered by Mrs. Wm. B. Skidmore, of New York. The first

report, giving an account of the institution of the original society in Boston, was presented by Mrs. Rev. E. W. Parker, Missionary to India, by whose endeavor, mainly, the Society was organized. The plan of such a society had been under consideration for several years, but not until a year ago, in the vestry of the Tremont Street Church, by a company of eleven ladies, was the Society formally instituted. A change in the plan of the original organization had been made and approved by the General Missionary Board at New York, dividing the National Society into several branches, centering in the principal cities of the country. The amount of money raised during the year was seven thousand dollars, and the organ of the Society, the *Heavenly Woman's Friend*, published in Boston, had received a circulation of four thousand copies.

Mrs. Rev. Dr. Warren, Corresponding Secretary of the Boston Branch, reported the progress of the work of the Society in New England. Two thousand dollars had been received from forty different churches, and flourishing auxiliary societies had been organized in many parts of the Eastern States. Very promising organizations had been formed among the young ladies connected with the seminaries at Wilbraham, Mass., Tilton, N. H., and Kent's Hill, Me. The Society had voted to raise three thousand dollars during the coming year to meet the assignment of the General Executive Committee. Reports were presented indicating spirited activity among the various societies near Boston, and especially was the Portland Society, which was represented by Mrs. Taylor, accomplishing a successful work in the Conference in Maine.

Mrs. Rev. Dr. Butler, Corresponding Secretary of the New York Branch, represented the interests of the Society in New York and New Jersey. There had been an organization in New York city about ten months, which had instituted forty or fifty auxiliary societies. The children had been enlisted in the movement, and had secured, in one instance, eight hundred dollars for the missions. Four thousand dollars had been raised by the Branch, and every indication favored a large increase for the year to come.

Mrs. Rev. J. F. Willing, Corresponding Secretary of the Northwestern Branch, at Chicago, spoke of the wonderful success attained in the West, notwithstanding the prejudice to be overcome, and the opposition urged against every effort made in the beginning. Sixty-eight societies had been organized, embracing four thousand members. And although there had been little exertion put forth in collecting moneys, the amount received was \$1,168.

The Society proposed raising, during the year, \$6,000, and to increase the sixteen hundred subscribers to the *Heavenly Woman's Friend* to thousands. A young lady had been secured to devote her entire time to the work of the Society. It was proposed, also, from this Branch, to support Bible readers in Pekin, undertake the care of scholars in India, and find, equip, and send a medical missionary to Paori.

Mrs. Rev. J. T. Gracey, Missionary to India, and delegate from the Philadelphia Branch, reported that Society organized within a month. No auxiliaries were yet created, but plans for at once beginning the work in the cities of Pennsylvania and Maryland had been adopted.

The Western Branch at St. Louis was represented by Mrs. Prescott, who stated that the organization was recent, but had instituted four auxiliaries, and received some money.

Mrs. Rev. E. W. Parker, having recently returned from Cincinnati, and having been authorized to report concerning the work there, stated that a Branch had been formed, of which Mrs. Bishop Clark had been elected President, and that it had been determined to raise fifteen hundred dollars during the coming year.

The various branches having been represented, Mrs. Rev. Dr. Maclay, wife of the Superintendent of the China Mission, was introduced, who presented many curious things of Chinese manufacture. Among them were silk webs woven by worms tamed by children, and distorted figures which had been worshipped as images by Pagans, now Methodist preachers, lately ordained by our lamented Bishop Kingsley.

Mrs. Rev. J. T. Gracey spoke briefly, but very impressively, of the great wants of heathen women, and the necessity of sending them immediate aid. She urged the Society to secure, if possible, medical missionaries for the work, as great opportunity was afforded in this direction, to reach the classes not approachable through other channels. As a delegate from the Philadelphia Branch, she was proud that the first Methodist female medical missionary in the Orient was a graduate of the Philadelphia Medical College.

After the recitation of an original poem, by Miss Eva Merrill, personating a Hindoo woman, the meeting adjourned to the afternoon. A collation having been prepared in the chapel of the church, the entire congregation were invited to a bountiful dinner.

The afternoon session was opened with singing, and prayer by Mrs. Hon. E. F. Porter, of East Boston.

Mrs. Rev. J. F. Willing spoke of the needs of the Church in its relation to missions, in the most unaffected, unassuming, and yet earnest and charming manner. We shall give her address in full next week.

Mrs. Rev. Dr. Butler, a former missionary in India, was glad to greet the friends who had so kindly remembered, and fervently prayed for her, when in the land of the stranger. She spoke of heathen women in India. More than eighty millions of women lived in that wonderful country, and nearly all of them were hopeless because Christless. Girl babies were considered misfortunes, and were frequently murdered by being smothered in pans of milk, or being drowned in the Ganges. O the infanticide of India!

Women out of their homes appeared like mere bundles of



dry goods, so closely were they veiled from masculine eyes. They would sooner die than be saved by a man, yet they ruled the heart of childhood, and a mother's curse was the greatest terror of the land. Hence, through the mothers, was the way of access to the children—the mothers must be converted. So deep was the woman's attachment to idolatry, that she was willing to be burned with her husband's corpse, in obedience to the Shasters. In fact, the slavery of widowhood in India was worse than death. Even mothers, when dead, were thrown to fishes or beasts of prey.

Mrs. Rev. E. W. Parker, who with two others present was shortly to go to India, then made a very appropriate appeal for the prayers and aid of those who remained at home.

Mrs. Wm. B. Skidmore, of the New York Branch Society, a woman of pleasing and impressive address, made an earnest appeal to the heart and purse of the audience, with at least financial success.

Dr. Hare, who had called at the vestry, was invited into the church to dismiss with the benediction.

The anniversary was eminently successful, worthy of its place in the history of the Woman's Foreign Missionary Society.

**SUNDAY-SCHOOL ANNIVERSARY.**—The forty-fourth Anniversary of the Trinity Methodist E. Sunday-school, East Cambridge, was held in the spacious vestry of the new church, Sunday afternoon of the 24th inst.

The exercises were commenced with singing by the school, under the direction of Thomas Grieves, esq., and prayer by Rev. H. Baylies, of Cambridge.

O. H. Durrell, Secretary and Treasurer, read the reports from which we gather the following facts.

The present number of the school, 846. Number of classes, 25. One of the classes is composed of 45 young gentlemen and ladies, under the charge of H. Leonard, esq. Another is composed of 22 young men under the charge of Mr. George Hatch. The Infant department, under the charge of Mrs. Shepard and Miss Coleman, numbers 42. During the year 12 members have been converted. The school has raised, during the year, by penny collections \$347.22, most of which has been devoted towards building the new church. Bro. Durrell also read a very interesting historical sketch of its organization and progress. Volumes in library, 600.

Addresses were delivered by His Excellency Gov. Claflin and Rev. H. Baylies. Bro. Baylies' remarks were exceedingly interesting, and were listened to with great pleasure.

The Governor spoke substantially as follows:—

"A man, said he, who does not enjoy such exercises as these which we have witnessed, I do not envy him his heart. He referred to the great changes which have taken place in the Sabbath-school methods since his boyhood. The catechism stood in place of the pleasant exercises of to-day, and Dunder, of these cheerful songs. Our parents did not neglect to instruct us. I well remember, said the speaker, the teachings of my pious mother and the Bible stories she so pleasantly taught me. There is one story I know you will never be tired of—the story of Jesus. What sweeter story to-day? He referred to the constant development of truth after repeated readings of the Scriptures. Its truth is exhaustless. The work of the Sunday-school is a work of great labor on the part of officers and teachers, without reward. No, not without reward. They have the gratitude and love of the children. He then forcibly illustrated the responsibility of the children to their teachers. The compensation of teachers is an eternal compensation. Teachers help fit these children for immortal life. All that is done for the children is done for Christ. Every one, in the church or out of it, should not dare deprive their children of the benefits of the Sabbath-school. The Governor then spoke of the prisoner recently discharged from the State Prison after twenty-two years' confinement in light—for prisoners are never in the dark by day or night. When he came out of prison and looked up towards the sky in the night he saw neither moon nor stars, he could see nothing. By the light of this Bible you will be led to the Land of Light where there is no night, no darkness. He illustrated the voyage of life upon which these children were starting, and urged them to take the Bible as a chart and Jesus for their captain. The Bible, he said, tells of the country to which we go, and by reading it we may here become familiar with its blessed scenes.

At the conclusion of the Governor's address, Miss Belle Maloon presented him with a beautiful bouquet of flowers in behalf of the school. Miss Lizzie Lockhart also presented a most elegant floral tribute to Mrs. Claflin, which was enjoyed by all, and by none more than his Excellency. A few remarks by the pastor, and the benediction closed one of the pleasant anniversary exercises we have ever attended. The school enters upon another year, under the superintendence of Mr. Wm. Adams, who has just been reflected by a unanimous vote of the school.

**QUEER GOOD NATURE.**—The New York Advocate feels bad lately, and therefore forgets the proprieties with which its gentlemanly editor is so well acquainted, and falls to uttering bitter epithets against almost everything and everybody. To our surprise, even the meek and modest HERALD is honored with its blows. It devoted a column last week to characterizing the conduct and conductor of this journal, in language that it would have never used had it been in the proper happy state of Methodist experience. It flings its epithets about in great profusion, and seems to think it all very funny; for after it had finished its work, it calls it "badinage." Had it stopped that word at its first syllable, it would have properly christened its own child.

We are very fond of a good joke, and therefore must laugh "consumedly" at this blast of wit, though it is very difficult to find where the good humor, joke, or wit comes in. It dwells at length and frequently on our "vagaries." As they were often printed by our good brother, at his invitation, in his own editorial columns, and even placed in that post of honor, the leading editorial, it of course, was once pleased to officially indorse these "vagaries" and make them its own. But this course is not unlike what it has too frequently exhibited of late, a disposition to "go back" on its friends and principles.

It is especially pleased to condemn our views as to the expediency of Episcopal tours round the world, and thinks we have joined the conservative side, in advocating an abandonment of this policy. Of course it is happy to find us in the ancient and honorable fraternity of conservatives. Having

its indorsement, we may even be welcomed to the embraces of the chief priest of that order, *The Baltimore Advocate*.

"But all badinage aside," as our good brother says, the object we advocated, it will find not without merits. We gratefully acknowledge its statement, that it is our "notion," and a good Boston notion too, "that the Methodist Episcopal Church should have no local boundaries, and that its bishops should be elected from among all nations, kindred, and tongues, of all races and nationalities, and that all these bishops should have equal power and jurisdiction in all parts of the world."

That was just what we declared in our note which it condemns. We said then that these should not be limited in jurisdiction, and that the unconstitutional fetters imposed on Bishop Roberts should be removed. Will *The Advocate* advocate that? We rejoice too that we shall have delegates in the next General Conference, from all continents, over which glorious oecumenical fact it feels bad. But that does not prevent the residence of a bishop on each continent, that he may have more complete supervision of that work than is now possible, and that these perilous tours may cease. Our bishops may yet travel over all the world, the Asian and African in America, the American in Europe and Asia, but the peculiar form in which these visitations have been conducted ought to cease, and we hope will cease. Diocesan bishops we have never approved. They are not possible in our economy, but bishops residing for four or more years in any locality, is not anti-disciplinary, and ought to be allowed at least in foreign parts. When our worthy brother gets over his bad feelings at the agreement of laity, Annual Conferences, General Conference and bishops in admitting lay delegates to our legislative body, he will see doubtless what we really said, and we trust will not disapprove the same.

The Methodist building on Bromfield Street and the Roman Catholic building on Chauncy Street were fully described in *The Advertiser* of last week in the same article. Both were started about the same time and cost about the same amount. The latter is used exclusively for secular business, the former has halls, rooms, and store for its own works. There is only one advantage the Romanists have over the Methodists, a savings bank, while the Methodists have many over the Romanists. Let a bank be instituted also in this building, and by this corporation, it will leave nothing to be desired. This should be done here and in the Book Rooms of New York and all over the country. Boston probably, as usual, will have to lead the way.

We might almost call this a McCoach number. We give an admirable portrait of the distinguished scholar, a biographical sketch by Rev. J. B. Dunn, the able pastor of the Beach Street Presbyterian Church in this city, an editorial sketch of his lectures by Rev. Dr. Warren, and the peroration of his first address, set up with his own manuscripts. They are all worthy of the man, and the man of them. No lectures have attracted more attention in this city, or deserve more.

The Boston correspondent of *The Advocate* urges the increase of its circulation. This is good advice. We hope it will be heeded. But that brother none the less desires all to help push *THE HERALD*, in the increase of whose list he has done admirably, and in whose pages, editorial and other, he is a frequent and most welcome contributor.

*The Congregationalist* complains that we "misquoted, and then criticised it." We gave its very words, and could have added others it uttered of the same sort. In fact it repeats these sentiments afresh. These are its words:—

"It was not the faithful observance of the law which we spoke of at all, but the inward integrity, righteous self-conscience, and thoroughly honest quality of it. We said we wanted no legal double standard; no statute that holds order safe and reputable, and lawless beer dangerous and infamous; no legislative policy that faces one way towards Yankee farmers, and the opposite towards Teuton mechanics. What we said, and what we say again, is, that a law on such a subject that is not sincere in its meaning, and equitable in its provisions, and that cannot be, and is not intended to be, impartially enforced, is a bad law, and must be both a disgrace and damage to the Commonwealth. What we said, and what we say, is, let us have the best and most stringent honest statute that public sentiment will sanction and sustain, and then let our State constable, without fear or favor, compel the community, high and low, rich and poor, in town and country, of all races and nations, to respect and obey it, so long as it remains on the statute-book. We should be glad if *THE HERALD* were capable of clearly comprehending and fairly stating this (not very recomendable) position. It is welcome to censure, if it will only correctly report it."

We regret our inability to see the difference between this position, and that we declared it occupied. There is a controversy in this State, as to whether the Prohibitory Law shall be held at its present standard or lowered. It is not whether or not it shall be made more prohibitory. If it was, we should urge, what *The Congregationalist* does not, that cider be prohibited. We have always urged it. But to lower it yet further, to allow sales of lager, as this article evidently favors, opens the door for every sort of sale, and practically abolishes the law. We have looked for months for one strong, earnest editorial word from this very influential sheet, in favor of the law and its thorough execution. We cannot see any such word in these lines. They all bear against the law as it stands, and seem to plead in favor of modification. The law is honest now, if it is not complete, and can be enforced in this city, easily and perfectly, if the Republican Temperance leaders would but will it. And they would will it, if *The Congregationalist* and other such sheets of power only demanded it, as they demand other righteous edicts and executions. May it soon lift up its Puritan standard against this gigantic crime, as it has against kindred but inferior iniquities, and demand that the law shall prohibit it, and the government shall enforce the law. When it does this we shall have no difficulty in understanding it, and no hesitation in commending it. That is the only issue. Will it accept it in this question of questions, pressed upon Massachusetts to-day?

## The Methodist Church.

### VERMONT CONFERENCE.

**Friday.** The prayer-meeting this morning was led by J. A. Sherburn, and was a meeting of much interest.

Conference met at 8½ o'clock, E. Copeland in the chair. The religious services were conducted by W. J. Kidder.

The list of those absent yesterday was called, and several answered to their names. The Bishop, coming in, took the chair.

Alfred Eaton, who withdrew from the Church several years ago, asked the restoration of his credentials, and his request was granted. A. L. Cooper presented his report as publisher of detailed missionary reports, and it was ordered that hereafter these reports be published in the Minutes of Conference.

Rev. C. B. Peckham, fraternal delegate from the Free Will Baptist Yearly Meeting, made a very acceptable address, representing his denomination most ably.

The vote on Lay Delegation was ordered to be taken to-morrow at 9½ o'clock, A. M.

The 11th Question was resumed, when P. P. Ray read his Annual Report as Presiding Elder of St. Albans District, and the elders on his District were duly examined. The work has been prosperous.

Took up 4th Question.

F. T. Lovett, C. P. Flanders, and Z. A. Wade, were continued Deacons of the 2d class.

Took up the 3d Question.

A. M. Wheeler, H. Bushnell, Robert Chrystie, David Megahy, J. B. Beman, R. J. N. Johnson, were called to the altar and examined by the Bishop according to the Discipline. The address of the Bishop to these young men seeking admission to full membership in the Conference, was in his usual eloquent style. It occupied above an hour.

P. H. Carpenter, and Ha Lung Mi (of China) were continued on trial.

A. M. Wheeler and J. D. Beman, were admitted to full connection, and elected to Deacon's orders.

A Committee was ordered on the American and Foreign Christian Union.

G. Haven called the attention of the Conference to a beautiful chromo-lithograph of Palestine, executed by Rev. W. H. Perrine, of Michigan Conference, who is at the seat of Conference exhibiting and taking orders for the picture. It is a fine thing, as an aid in the study of the geography of that glorious land.

Rev. E. Foster, of the New York Conference, was introduced.

Benediction was pronounced by N. W. Scott.

This afternoon was held the anniversary of the N. E. Education Society, J. C. W. Coxie in the chair. Very appropriate addresses were made by H. E. Forrest, C. B. Peckham, C. W. Cushing, and G. Haven. All advocated the importance and necessity of an educated ministry, and counseled aiding young men called of God to this work, that they might, without delay, enter upon its duties.

In the evening N. W. Wilder preached the Annual Missionary Sermon. His text was, 1 John v. 19. "The whole world lieth in wickedness." His theme, the moral condition of the unconverted world, and the consequent duty of the Church.

**Saturday.** J. W. Guernsey led the Devotions.

The 3d Question was resumed, and R. J. N. Johnson admitted to full connection, and elected to Deacon's orders.

R. Chrystie, D. Megahy, and H. Bushnell, were continued on trial.

I. E. Carpenter, Sec. Vermont Bible Society, E. B. Rickman, of the Canada Wesleyan Conference, S. McChesney of Troy Conference, and C. L. McCurdy and J. M. Bailey of the N. E. Conference, were introduced. N. M. Learned was made effective.

G. M. Tuttle of Glover, M. V. B. Knox of Barton, R. Pritty, of No. Danville, and A. B. Watters, of Springfield, were elected to Local Deacon's orders.

J. Evans, of Bloomfield, and W. H. Bryant, of Bethel, were elected to Local Elder's orders. Drafts were ordered on the Conference Treasurer, as follows: For Preachers' Aid, \$100, and for Missions \$20.

W. J. Kidder was appointed Conference Auditor. I. E. Carpenter addressed the Conference in relation to the interests of the Bible Society. C. W. Cushing represented the interests of the N. E. Education Society.

The order of the day was now taken up, and the Presiding Elders reported the vote of the laity on Lay Delegation, as follows:—

	For.	Against.
Montpelier District	212	107
St. Johnsbury	213	83
St. Albans	271	143
Springfield	215	76

The Secretary then called the roll of Conference and 87 voted for Lay Delegation, and 16 against it.

The proposition of the Baltimore Conference to change the 5th Restrictive Rule, was laid on the table for one year.

G. Haven spoke concerning ZION'S HERALD. J. C. W. Coxie, representative to the Wesleyan Association, made a verbal report, and E. D. Winslow addressed the Conference on the same subject.

Northfield was selected as the seat of the next Conference.

The Trustees of Vermont Conference Seminary made a



report, showing that institution to be in possession of \$55,000 worth of real and personal property. The new Seminary building will cost \$42,500 when completed. The material is contracted for, and on the ground. More money is needed to carry on the enterprise.

Gov. Dillingham of Waterbury, Col. Dickey of Bradford, A. J. Willard, of St. Johnsbury, and Prof. Chester of the Seminary, addressed the Conference.

J. L. Smith was made supernumerary without appointment.

The Bishop decided a law case, involving the right of an administrator to enter against a person's name on the Church records, "withdrawn under complaints or charges." The Bishop said there was no law touching the case, but his opinion was that it had better not be done.

The majority and minority reports of the Book Committee were received and filed. J. S. Barrows, of the N. E. Conference, was introduced.

The Sunday-school Anniversary was held this afternoon, J. M. Puffer presiding. Prayer was offered by Rev. L. H. Cobb of the Congregational Church. The singing was by the Sabbath-schools of the place. H. Webster, A. C. Stevens, C. L. McCurdy, J. M. Bailey, D. A. Mack, and E. D. Winslow made addresses. These speeches had the merit of brevity and spiciness.

The Conference Temperance Society held its Anniversary this evening.

H. P. Cushing and E. D. Winslow, made able addresses. C. L. McCurdy a veteran in the Temperance ranks also made a few remarks.

The Sabbath J. L. Smith presided in the love-feast, and about seventy persons, including ministers, old and young, men and women, testified to Jesus' power to save. A glorious meeting.

Bishop Simpson preached with his usual power and unction at the Town Hall. Every seat, and every inch of standing room, was occupied.

The text was John xv. 16. "Ye have not chosen me, but I have chosen you," etc. The nature, evidences, objects, and fruits of Christ's choice of his ministers.

At the close of the sermon seven young men were ordained Deacons.

In the afternoon Rev. S. McChesney, of the Troy Conference, preached in the same place. His text was John xviii. 36. "My kingdom is not of this world." The royalty of Jesus Christ was the theme, and it was handled to the glory of God, and the credit of His servant, as a workman that need not be ashamed.

The interest of the morning was sustained. Eight young men were ordained elders. E. D. Winslow, J. S. Barrows, E. B. Rickman, and I. McAnn, preached in the Congregational and Universalist Churches during the day.

The Missionary Anniversary occurred this evening. J. A. Sherburn presided, and S. Holman offered prayer.

E. C. Bass, the Secretary, read an interesting report. The amount contributed this year is \$5,225.28, a trifle more than last year. J. S. Barrows, Gov. Dillingham, and S. McChesney, made very interesting addresses.

Monday Morning. Z. S. Haynes conducted the devotions. The Bishop presented the certificate of yesterday's ordinations.

R. H. Barton reported for the Freedmen's Aid Committee. M. Bullard was returned superannuated. John Thurston, of Barton Landing, and Geo. Powell, of Springfield, were recognized as Elders from the F. W. Baptist Church, and took the ordination vows. The Stewards made their report, and distributed \$745.88 to the beneficiaries.

Took up the 1st Question, and the following were received on trial:—

Geo. M. Tuttle, of Glover, John Thurston, of Barton Landing, W. M. Sterling, of Boston, M. V. B. Knox, of Barton, R. Priddy, of No. Danville, J. W. Malcom, of Boston, T. A. Jacobs, of Boston, J. W. Cline, of Springfield, Asa B. Waters, of Guilford, D. E. Miller, of Thetford Centre, J. Lawrence, of Elmore and Wolcott, D. H. Bicknell, of Hyde Park and Morristown, Russell Patten, of Hyde Park and Morristown.

Z. A. Wade, having been overlooked Saturday, was elected to Elder's orders, and ordained with assistance of five elders. H. P. Cushing reported for Committee on the State of the Country.

The Committee on the Vermont Conference Seminary and Female College, reported through W. D. Malcom, when addresses were made by P. Merrill, A. M. Dickey, S. Holman, and H. P. Cushing.

A resolution was adopted recommending the Trustees of the Seminary to secure such an amendment to the Charter as to give the Conference the privilege of filling vacancies in the Board. O. M. Boutwell reported for Bible Committee, and J. W. Guernsey, for Committee on American and Foreign Christian Union.

L. H. Cobb, Pastor of the Congregational Church, Springfield, Geo. E. Chapman, recently transferred to this Conference, from the N. E. Conference, and the young men just received on trial, were introduced.

Montpelier and Hardwick Quarterly Conferences were granted permission to sell their Church property.

A Hitchcock was made supernumerary, without appointment.

The Presiding Elders were requested to furnish their district reports for publication in the Minutes.

A. H. Honsinger was made supernumerary without appointment.

H. G. Day changed his vote on Lay Delegation from Nay to Aye.

2,500 copies of the Minutes were ordered, and seventy dollars appropriated to publish the Missionary reports therein.

Committee on Sunday-schools reported through A. C. Stevens, and that on Memoirs, through H. A. Spencer.

N. W. Aspenwall was made effective.

J. B. Whitney continued supernumerary.

Committee to nominate anniversary speakers, reported through D. Lewis.

W. D. Malcom was appointed to preach the Conference Sermon.

A Committee of three was appointed to ask the Legislature to so change the Charter of the Conference, as to allow it to hold more than \$10,000. A. G. Button, W. J. Kidder, and R. Morgan were appointed. The Conference has received during the year \$1,252, addition to its funds.

The Committees of Examination for next year were appointed.

A. L. Cooper was appointed Vice-President, and R. Morgan and I. Luce, Directors of the New England Education Society. Adjourned to meet at 7 o'clock this evening.

Monday Afternoon. The Woman's Missionary Society held a public meeting this afternoon. Mrs. W. J. Kidder presided. Mrs. Tabor acted as Secretary in the absence of Mrs. Currier, and Mrs. Worthen as the Treasurer. This is their first anniversary. They hoped to have Sister Parker with them, but Bro. and Sister Parker were providentially debarred the privilege of attending the Conference. After reports from the Secretary and Treasurer, showing the state of the Society to be flourishing considering its age and circumstances, addresses were made by H. P. Cushing, J. P. Magee, J. S. Barrows, Mrs. J. S. Barrows, Dr. J. W. Lindsay, N. W. Aspenwall, Mrs. Worthen, and Mrs. Kidder. It was a successful meeting.

Monday Evening. Conference met, P. Merrill in the chair. J. A. Sherburn led the devotions.

The Auditor reported.

The committees to receive benevolent moneys, on Temperance, Statistics, and Education reported.

A resolution commending the Woman's Missionary Society was passed.

A memoir of Sister O. M. Boutwell was adopted.

The Conference recommended the Church Extension Society to loan the Church at W. Concord \$2,000.

A resolution was adopted in favor of the Women's Ten Cent Subscription to the Conference Seminary.

Resolutions of thanks to railroads, and to the people of Springfield, were adopted.

R. Morgan, and J. W. Spencer, were made superannuated.

D. Packer was continued.

H. Eastman and D. A. Mack, were made supernumerary without appointment.

The Committee on Missions reported. A resolution of thanks to Bishop Simpson was adopted.

E. C. Bass was appointed to preach the Missionary Sermon, H. F. Forrest alternate.

I. McAnn was announced as transferred to this Conference, and he voted Aye, on Lay Delegation. O. F. Jenkins also voted Aye. S. L. Eastman changed his vote from Nay to Aye. The vote now stands 71—14.

There being no further business, the usual closing hymn was sung, and A. T. Bullard led in prayer.

After a brief, characteristic address from the Bishop, the appointments were read, and Conference adjourned.

#### SUMMARY OF STATISTICS OF VERMONT ANNUAL CONFERENCE.

Members	9,999
Deaths	136
Probationers	1,690
Local Preachers	67
Adults Baptized	473
Children Baptized	69
Number of Churches	125
Value of Churches	\$326,300.00
Number of Parsonages	84
Value of Parsonages	\$116,300.00
For Conference Claims	609.92
Missions by Church	4,696.52
" by Sunday-schools	650.76
Tract Society	224.04
S. S. Union	231.69
Church Extension	199.43
Bible Society	371.22
N. E. Education Society	151.51
Boston Theological Seminary	472.31

#### VERMONT CONFERENCE APPOINTMENTS.

MONTPELIER DISTRICT—J. A. SHERRARD, Presiding Elder. Montpelier, H. W. Worthen. Barre, P. Merrill. Williamstown, A. T. Bullard. Northfield, A. C. Stevens, S. H. Colburn. Berlin and Northfield Falls, to be supplied by O. D. Clapp. Middlesex, to be supplied by F. M. Miller. Moretown, D. Willis. Waitsfield, J. Hamilton. Warren, to be supplied. Rochester, R. W. Harlow. Pittsfield, F. H. Roberts. Stockbridge, E. A. Wade. Bethel Lympas, to be supplied by A. B. Hopkins. Bethel, to be supplied by Wm. A. Bryant. Randolph, J. M. Puffer. South Royalton, W. H. Wight. Tunbridge, to be supplied by A. Merrill. Chelsea, J. W. Guernsey. Topsham and East Corinth, H. G. Day. West Topsham and Walt's River, to be supplied. Corinth, to be supplied by T. Trevillian. Plainfield, E. Copeland. Marshfield and Calais, J. S. Spinney. Cabot, J. W. Bemis. Worcester, P. H. Carpenter.

C. W. Wilder, Professor in Vermont Conference Seminary, and member of Montpelier Quarterly Conference. S. Holman, Agent of Vermont Conference Seminary, and member of Montpelier Quarterly Conference.

ST. JOHNSBURY DISTRICT—I. McAnn, Presiding Elder. St. Johnsbury, I. Luce. St. Johnsbury Centre, M. V. B. Knox. Concord and Waterford, S. B. Currier. Lyndon, P. N. Granger. Kirby, to be supplied by J. W. Lamphere. Sheffield and Wheelock, C. D. Ingraham. East Burke, H. P. Cushing. Sutton and Newark, to be supplied by E. W. Culver. Barton, T. A. Jacobs. Barton Landing, J. Thurston. Glover, G. M. Tuttle. Brownington and East Charleston, N. W. Aspenwall. Ira-  
burgh, J. McDonald. Albany, C. Fales. Craftsbury, L. Hill. Hardwick,

D. Lewis. Walden, O. F. Jenkins. Noyesville, to be supplied by L. Damon. Danville, R. H. Barton. North Danville, R. Priddy. Peacham, J. S. Little. Groton, H. F. Forrest. Newbury, Z. S. Haynes. Melndee Falls, to be supplied. Bradford, C. Tabor. West Bradford, M. R. Chase. North Thetford and Fairlee, J. K. Malcom. Lunenburg, R. J. N. Johnson. Victory and Granby, to be supplied. Guildhall, to be supplied by G. Powell. Bloomfield, to be supplied by J. Evans. Holland and Morgan, R. Pantin. Newport and Derby, H. A. Spencer, W. M. Sterling. Westfield and Jay, to be supplied by T. Mackie.

#### SPRINGFIELD DISTRICT—L. C. DICKINSON, Presiding Elder.

Springfield, J. C. W. Cox. Proctorsville, C. S. Burwell. Mt. Holly and Cuttingsville, J. Bright. Perkinsville, Asa B. Waters. South Reading and Fitchville, to be supplied by Ira Carter. Woodstock, N. W. Wilder. Windsor, D. Megahy. West Windsor, A. M. Wheeler. Barnard Centre, E. Folsom. East Barnard and Pomfret, V. T. Lovett. Union Village, D. H. Bicknell. Thetford Centre, D. E. Miller. Hartland, C. P. Flinders. Norwich and Hartford, to be supplied. Bellows Falls, C. P. Taplin. Athens and Brookline, to be supplied. South Londonderry and Landgrove, G. Johnson. Bondville, C. Dingman. Weston, to be supplied by J. S. Barrows. Jacksonville, to be supplied. Sadawgo, to be supplied. Wardsboro', G. E. Chapman. Wilmington, J. H. Gaylord. Guilford, J. W. Cline. Putney, to be supplied by G. Clancy. Brattleboro', A. G. Button.

#### ST. ALBANS DISTRICT—W. D. MALCOLM, Presiding Elder.

St. Albans, A. L. Cooper. St. Albans Bay, W. H. Dean. Swanton, S. D. Atkins. Highgate, C. Wedgworth. Georgia and North Fairfax, to be supplied by M. Adams. Fairfax and Westford, S. L. Eastman. Milton, W. H. Hyde. Cambridge and Fletcher, W. B. Puffer. Johnson and Waterville, to be supplied by C. H. Dutton. Essex, H. Webster. Underhill and Jericho, to be supplied by J. H. Hale. Colchester, A. L. Pratt. Waterbury, E. C. Bass. Waterbury Centre, S. Donaldson. Stowe, J. D. Beman. Elmore, J. Lawrence. Wolcott, R. Patten. Hyde Park and Morristown, O. M. Boutwell. Bakersfield, A. Scribner. Sheldon, P. P. Ray. Franklin, J. Robinson. Keosauqua, H. T. Jones. Richford and East Berkshire, H. A. Bushnell. Montgomery, to be supplied by D. P. Bragg. West Berkshire, A. B. Truax. Albargh, W. B. Howard. Isle La Motte, to be supplied by George Wood. Grand Isle, R. Chrystie. North Hero, to be supplied by J. Halpenny.

R. Dearborn, D. S. Dexter and W. C. Robinson, transferred to New Hampshire Conference. J. Chase and N. M. Learned, transferred to Troy Conference.

#### THE VOTE ON LAY DELEGATION.

Previously reported:—

Conferences.	For.	Against.	Total.
OS.	4,684	1,452	6,136
Troy.	83	97	180
Total thus far	4,767	1,549	6,316

#### CURRENT NOTES.

The New York Tribune styles Bishop Ames "Right Reverend," and why not?

In the M. E. Church, South, persons are received into full membership without the six months' trial.

There is a revival in Macon College. Nearly all the students have joined the Church.

None of the brethren received into full connection at the East German Conference use tobacco.

Indiana, is to have a State Methodist Convention in August. Nebraska and Ohio are to follow suit.

A great revival has prevailed in Covington, Ky., M. E. Church South.

Carlton Avenue Society, Brooklyn, have recently opened their new edifice. It is a magnificent structure.

It is rumored that Daniel Drew intends to increase the endowments of Drew Theological Seminary, at Madison, N. J.

A class-leader's association has been organized in Indianapolis for mutual improvement and devotional services.

Bishop Ames is building a new house on McCulloch Street, Baltimore.

Bishop Kingsley insured his life, before leaving this country, for four thousand dollars.

A preacher of good ability is needed on the Clarksburg District, West Virginia, Rev. S. Steele, Presiding Elder.

Bishop Thomson's daughter Eliza will graduate at the Ohio Wesleyan Female College in June.

T. K. Collins, esq., the head of one of the largest printing establishments in the country, lately deceased in Philadelphia, was a prominent Methodist.

Dr. McClintock's library is sold to Drew Seminary, with a reserve of one hundred volumes to his widow, and fifty to each of his children. It is valued at \$8,000.

The subscriptions for a new M. E. Church in Montpelier, Vt., having reached the sum of \$15,000, preparations will be commenced at once to build.

The growth of the Kansas Conference has been very extraordinary, the past year. It promises to be the largest of the Western Conferences in a very few years.

On the day of the funeral of Bishop Thomson, at Delaware, O. all business was suspended, flags were at half-mast, and the University buildings were draped in mourning.

The Central speaks in high terms of the manner in which Bishop Clark has been received in the West where he presided over the Conferences.

A correspondent of the English Methodist Recorder says: "It may interest some of your readers to know, that there is yet living in York Street, in this city, a lady who distinctly recollects John Wesley—saw him in Ireland—and heard him preach a sermon which, after the lapse of eighty years, is still fresh in her memory."

Our brethren of Whitinsville Charge, Rev. D. D. Hudson, pastor, have abandoned the *per system* as inconsistent with the nature and office of Methodism, adopting *free sittings* in their place of worship. The order of worship there is also changed as follows: Instead of two sermons near the middle of the day, with Sunday-school between, they have Sabbath-school in the forenoon, and preaching in the afternoon and evening. Church interests there were seriously depressed a large portion of last year, but there are now both general and special indications of improvement. A worthy membership of brothers and chief women, they deserve to see better days.



## The Christian World

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

**AFRICA.** The great revival in Liberia and vicinity, to which we have referred, still continues with increasing interest. A native minister who has been laboring there for the salvation of his countrymen forty-one years, says:—

"I am at a perfect loss for language to lay before you the most cheering prospects which are before us in this most interesting field of missionary labor." Slaves of all grades and tribes have participated in the revival influence, and "the heathen all around are stepping into the gospel pool and being made whole." In Virginia, Dec. 7, 27 were baptized,—one third natives and Congos. In Monrovia, Nov. 7, 28 were baptized, and Dec. 19, 9 more. At Careyburg, 55 are awaiting the ordinance, of whom two thirds are natives, and 40 at Grand Cape Mount. There are daily calls throughout Liberia for preachers and teachers.

**Fiji Islands.**—Wonderful have been the triumphs of the Gospel in the Fiji Islands. The following deeply interesting account of these triumphs is taken from the *Boston Journal*. Let the pastors read it to the people at the next Missionary Concerts:—

One of the most remarkable transformations of modern times has taken place in the Fiji Islands, in the South Pacific Ocean. Less than fifty years ago the natives of these islands were famous for their cannibalism, and many a poor sailor has fallen a victim to their savage lust for human flesh. In the year 1855 two English missionaries landed on the islands, and with a heroic courage set about reclaiming the inhabitants from their superstitious beliefs and barbarous practices. They met with such success that other missionaries followed to aid them in their benevolent labors, and since, through the efforts of Protestant and Catholic missionaries, the islands have nearly all been brought into a state of nominal Christianity, and the heathen practices and cruelties which formerly prevailed have been so far eradicated as to render the islands a pleasant home for Europeans. Civilization now rules where the knife and hatchet of the savage once held sway, and the fertility and beauty of the islands are attracting a large European population, who are engaging in trade with the natives and the cultivation of cotton, sugar, etc., with great success. The proximity of the Fiji group to the Australian continent has greatly facilitated the movement.

This group is regarded almost a paradise by the English settlers, and they give glowing accounts of its tropical beauty and natural advantages. If all the islands were counted they would sum up nearly two hundred, but only about eighty are inhabited. The native population is estimated at 100,000. They live in towns of four or five hundred souls, each village governed by a chief who, in turn, is subject to a king, of which each island has one. Viti Levu, the largest island, is 97 miles in circumference, and has a navigable river 100 miles. Its banks are lined with planters, who only wait the introduction of sugar machinery to change their present cotton crops to cane, which grows splendidly and is full of saccharine matter. The next island of importance, Vanna Levu, is about 200 miles in circumference. Besides these there are other large islands, all suitable for settlement, and possessing extensive tracts of land admirably adapted to the growth of cotton and sugar. There are now nearly 2,000 whites in Fiji, and their numbers are increasing monthly. They exported last year 4,000 bales of cotton, 600 tons of coconut oil, coffee, maize, biscuits de mer, tortoise-shell, and this year they will open up some pearl-shell fisheries. One great advantage which the Fijian cotton grower has, is that the plant is not an annual, as in the United States, but continues to yield for several years, with no other attention than being kept free from weeds and pruning periodically. These islands are attracting considerable attention in England at the present time, and one English writer home of his settlement at Tamini, called the "garden of Fiji," in these terms: "A more lovely spot I never saw. Splendid soil; rich, dark loam; coconuts, palms, oranges, lemons, bananas, guavas, bread-fruit, mammy apple, and numbers of trees in profusion, with most splendid and luxuriant vegetation."

It is a wonderful tribute to the power and beneficence of the Christian religion, that these islands, once the home of bloodthirsty cannibals, and "full of the habitations of cruelty," have been converted into a land of human civilization, where the Europeans may find a delightful home and pursue the useful arts of peace without molestation and without fear.

It should be remembered that the great work wrought on these islands, was accomplished principally through the labors of the Wesleyan Missionaries under the direction of the Wesleyan Missionary Society, of England.

**LOVE-FEAST TESTIMONY.**—On Bishop Kingsley's late visit to China, he attended a love-feast at Foochow, when a large number spoke of the great things the Lord had done for them, and it was a season of great interest. Among those who spoke on the occasion, was *Hu Yang Mi*, a convert from heathenism, and who feels that the Lord has called him to preach the Gospel. He spoke as follows:—

"I was converted ten years ago. It astonishes me to think that such a sinner as I am may receive salvation through faith in Jesus Christ; and every day I praise the Lord for such a Saviour. It is a great honor to be a servant of God; and when I think that God has called me to preach His Gospel, the thought overwhelms me. I do not possess the qualifications necessary for a preacher. You all know me. Before my conversion, I was stupid, scarcely knew anything, and was ashamed to say anything in public. But when I was converted a great change came over me. My mind began to open; I took delight in reading, and my tongue was unloosed, so that I could speak to every one I met about the dear Saviour I had found. All this was of grace. It was not I who wrought this change in myself; it is not I who possessed this ability to speak for Jesus. I have nothing in which to glory; it is all the free, unmerited grace of God. There was a time, some years ago, when I became vain, and flattered I was a superior preacher; then came a grievous fall, which humbled me in the dust, and with repentant tears I sought and found pardon. Now I seek to avoid the danger. Don't trust in yourselves. Don't seek for commendation; praise is dangerous; *rejoice in the Lord*. Avoid my errors. 'For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.' I have had something of the experience of Bunyan's pilgrim; have fallen into the Slough of Despond, have stumbled on Mount Difficulty, and have wrestled in mortal agony with Apollyon. Many temptations and trials have followed me. But out of them all the Lord has delivered me, and to-day I feel that I am His child. Blessed be His holy name!"

The Holy Spirit is my great teacher. His whispers, as it were, into my ear, and at times the voice seems to be audible; at other times divine instruction seems to spring up suddenly in my mind, and I learn something I never knew before. The Bible is my great book, and the Holy Spirit enables me to understand its meaning. The missionaries also teach me that our Saviour is all-powerful. He can save all, and save to the uttermost. I am unworthy to be a preacher of the Gospel, but as God has deigned to call me to this work, I consecrate all that I am, body, soul, and spirit to His service. Lord, accept and keep me in life and in death. I desire you all to pray for me. My brother P. M. has already expressed our gratitude to God for the Bishop's presence among us, and I heartily respond to all his

## GENERAL INTELLIGENCE.

## CONGREGATIONAL.

Rev. William B. Wright, after two months' absence at California and the West, arrived at his home on Tuesday of last week, and attended a social gathering of his people in the vestry of the Berkeley Street Church in the evening.

## EPISCOPAL.

**LONG MINISTRY.**—St. Anne's Church, Lowell, Mass., has just passed the 45th anniversary of its consecration, and also the 46th anniversary of the first and only rector it ever had. The Rev. Theodore Edson, D. D., now in his 77th year, came to this parish while a deacon in 1824. He is still vigorous and attends to all the duties of his pastorate the same as he did more than forty years ago. The parish is numerically the largest in the Diocese of Massachusetts. In the parsonage is a "rector's library" of three thousand volumes, which is the property of the parish; about one half of it was formerly the private library of the Rev. Dr. Edson, and was presented by him to the parish.

## BAPTIST.

**Boston.**—In this city the churches generally are enjoying some degree of interest. At the Shawmut Avenue Church, some conversions have occurred, and some are now seeking salvation. At Warren Avenue Church, since the debt has been provided for, the congregation is filling up, and both pastor and people are encouraged. At Clarendon Street everything is prosperous. The Baptist cause at the South End is flourishing.

In Salem and Gloucester the precious fruits of the remarkable revival which has been enjoyed are being gathered in. In Somerset the interest in the meetings continues, though conversions are less numerous than they were a few weeks ago.

The Chancellor of New Jersey, in the case of a Baptist church, has decided that the trustees of a society have no right to close the church against the minister and congregation when they wish to use it for purposes of worship.

**MISSIONARY UNION.**—The receipts of the Union are in advance of the previous years, being more than two hundred thousand dollars. The debt is now \$19,606 48.

Maine has thirteen Baptist associations, containing 263 churches with 19,488 members. There are 165 ordained ministers, of whom 181 are either pastors or stated supplies.

Rev. I. J. Roberts was the first American Baptist missionary in China. He was set apart for that service in May, 1836.

## PRESBYTERIAN.

**TEXAS.**—The Synod of Texas has forty-three ministers and seventy-four churches, four pastors, twenty-four stated supplies and one hundred and twenty-one evangelists. It shows a membership of a out 2,000, with 2,000 children in the Sabbath-schools, and these reports are only partial. The money raised during the ecclesiastical year was \$22,391, which gives an average of over \$11 contributed for religious purposes by each member.

The United Presbyterians have 70,000 communicants and 5 periodicals, or one to every 14,000 members. They are, in the order of age, the *Evangelical Repository*, a monthly; the *United Presbyterian*, of Pittsburgh, and the *Christian Instructor*, of Philadelphia, both large quarto papers; the *Pulpit*, a monthly, with sermons; and the *Christian Worker*. The Presbyterians are said, by the *Christian Instructor* to have 16 accredited periodicals, or one to every 30,000 of their 450,000 members.

## ROMAN CATHOLIC.

**THE OLD SPIRIT ALIVE.**—The fagot and the pistol give shorter and sharper answers to Protestant facts and arguments, in the hands of our Roman Catholic citizens, than the platform or press. They have ancient precedents, also, for this course. The flames of Smithfield are still smouldering in the memories of men. The *Tribune* of Monday says: Miss Edith O'Gorman, the ex-Sister of Charity and the well-known lecturer against Catholicism, narrowly escaped with her life at Madison, N. J., where she lectured on Friday evening. Madison is the place where Miss Gorman first entered the Roman Catholic sisterhood as a nun. The subject of her lecture was "The Romish Priesthood." During the evening a large crowd gathered around the church, and while she was being escorted by Rev. Mr. Parsons from the church to her carriage, the mob made a rush, and used abusive and insulting language. A number of students from the Drew Theological Seminary came to the rescue, but just as the lady was stepping into her carriage a shot was fired, the ball passing over her head. She was rapidly driven away. On reaching the parsonage a crowd surrounded the premises, and stones were hurled and violent language was used. Most of the students remained on guard during the night, and the next day a number of them escorted her to Jersey City. It is not known who fired the shot, but the leaders of the mob are known, and prompt measures will be taken to bring the guilty persons to justice.

## MISCELLANEOUS.

Rev. B. H. Tyng, Jr.'s church lately took up a contribution of about \$3,000 in aid of the House of the Evangelist, a new theological school to educate young men to preach the Gospel to the neglected in New York city. This is said to be the largest collection ever taken up in an Episcopal church in this country.

European Protestants seem likely to adopt a policy which, if it could be made feasible in this country, would be of immense advantage to the progress of Christianity. Switzerland is about to set the example, it having arranged at Lausanne to concentrate the religious societies, and thus reduce office expenses to a minimum. At Paris the same scheme is favorably considered. About 16 per cent. of the income of missionary and other Church organizations goes in working expenses; if now all our societies could become one, each Church nominating missionaries and determining their fields in proportion to the sum contributed, the amount of money lost in the preliminary expenses would be greatly reduced.

The Southern Lutheran Church has not a single missionary nor a single theological student. The Southern Methodists have a missionary or two in China, who support themselves while the Church is trying to raise the \$20,000 which the North-

ern Methodist Missionary Society was obliged to pay during the war on the notes which it had indorsed. About \$5,000 have been paid, and \$5,000 more, which should have been paid, was lost by the speculation of the treasurer of the Southern Missionary Society.

## Lay Delegation.

## A WORD TO THE WISE.

Was Bishop Simpson correct, when before the late N. H. Conference, he decided that, in voting for Lay Delegation, a vote was not given for the plan sent out by the last General Conference? If he was wise in this, then he understands the matter very differently from multitudes of other wise men. Unless the plan is substantially in all its essential features adopted, the General Conference cannot be honorable to the laity. No more can any man be honorable to the laity, that does not give his vote for the plan when he gives it for Lay Delegation as now before us; so it seems to me.

A. D. SARGENT.

## THE CHANGE OF BASE.

Before the voting in June, Delegationists declared that the people were not to vote for the plan of Lay Delegation, but only for the principle.

When the Conferences began to vote, the argument was, that ministers were in honor bound to vote for the plan, because the people had voted for the principle. This has been the burden of the discussion from that hour, the sum total of the argument on that side: Now, it is discovered that the ministers are not to vote for the plan at all, for their vote does not touch the plan, only the principle. Thus *The Methodist* of April 16th, thus also *THE HERALD* of April 14th, says: "Bishop James, before the New York Conference, declared, that the vote of the Conference did not touch the plan, but only gave the General Conference power to admit laymen to its body." Did the Bishop declare that? I affirm that his words, according to the published report, directly and necessarily imply precisely the opposite. The Bishop said, "I understand the vote to refer to the change of the Second Restrictive Rule, so as to allow of the modification or different composition of the General Conference. If the Restrictive Rule is so altered as to allow of Lay Delegation in the General Conference, the next General Conference will be organized under the plan of Lay Representation, as adopted by the late General Conference. In my opinion it will not require a constitutional vote to alter the details of the plan, as they will not be included in the Restrictive Rules." Notice the declaration that the proposed change of the Restrictive Rule carries "the plan of Lay Representation, as adopted by the late General Conference," into the next General Conference as the law of its organization, for "if it is so altered the next General Conference will be organized under that plan."

Notice again, that the proposed change of the rule not only grants power but formally and absolutely limits that power and hedges in all General Conference action in the case by the meter and bounds set in that Rule, for no action of a General Conference is lawful which violates a Restrictive Rule. So the vote of the Conferences does touch the plan. It gives it legal existence, it makes it the basis of organization, it gives law and limits to all action in the case, and is, at once the warrant and judge of all plans and all details.

To this point leading Delegationists have spoken distinctly. Drs. Peck, McClintock, and Foster, in their famous manifesto, setting forth their views of the action of the late General Conference upon this subject, said: "A provisional plan of Lay Delegation is so determined that it and no other may become the law of the Church."

Again *THE HERALD* says, "The vote of the Conferences only gave the power to admit laymen to its body." Read the new rule and see Disc. p. 336. "They"—the General Conference—"shall not allow more than one ministerial representative for every fourteen members of the Annual Conference, nor allow less than one for every forty-five, nor more than two lay delegates for any Annual Conference." The new Rule then is restrictive and permissive. It is restrictive directly, literally, absolutely. "They shall not." It is permissive by implication, but only within certain expressed limits. The next General Conference then will not have the "whole power over this plan," and this shows that a vote for the proposed amendments is a vote for the whole plan.

C. MUNGER.

Bro. Munger does not differ with *THE HERALD*. For while we said that this vote only gives power to admit laymen to the General Conference, he says it gives power to admit not more than two laymen from any Conferences. In all other points we understand that we agree. The questions that have been raised against the plan, are not the number of laymen admitted, but the rights and privileges of the laymen when admitted. Such are the objections put forth in the resolutions submitted to the N. Y. East Conference. It was in reference to these divisions of opinion, that we said, the plan will be in the hands of the next General Conference, to alter and amend at pleasure. Such is the opinion of Bishop James as he quotes it, for in that he says: "In my opinion it will not require a constitutional vote to alter the details of the plan as they will not be included in the Restrictive Rule." Our brother will find no small debate springing up on the plan, as soon as it is settled that lay delegates can be admitted. In fact, the last General Conference in declining to act on the plan, and send it out with a two thirds vote for the concurrence of the Annual Conferences, undoubtedly intended to keep any modifications of the plan in its own future power. These modifications can include everything except the number of the lay delegates. There will not probably be any great change from the plan proposed; yet there may be some clearer distinctions of non-interference by the laity in purely ministerial questions, such as appeals. Bro. Sargent does not quite state the position of Bishop Simpson, who decided that voting for Lay Delegation, was only voting for the change in the Restrictive Rule, as is especially signified. The ministers are to vote on two changes in the Discipline which allow of lay delegates in the General Conference. This is all they have done or can do. It is perfectly honorable to make any regulations which do not interfere with this admission.



## The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. O. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

**WORK FOR THE SEASON.**—FENCES should receive immediate attention, as the time is at hand when the cattle should be turned out to pasture. It is of the greatest importance to have pastures well fenced, or the cattle will soon get into bad habits, and when once they have the habit of breaking out, it is very difficult to control them.

**FIELD CROPS** should be planted the first week in May, if not before. It is generally better to plant early. Especially is this so in regard to potatoes.

**PEAS** should be sown by and by for a succession.

**Cauliflowers** should be planted early, or they will not head. There is no vegetable more delicious than this, and it should receive more attention.

We give below a list of varieties.

**BARLEY AND OATS** should be sown just as soon as the ground is dry enough. If not put in early the crop may prove a failure.

**GRAFTING** should receive immediate attention. When the stocks are large, cleft grafting is the best, but when the stocks are quite small, splice or whip grafting is the better mode. In using grafting wax, care must be taken to keep the air out. We use cloth over the wax to prevent its being affected by the weather.

**PLANTING TREES.**—The season is quite backward, and it will do to plant trees later this year than usual. All deciduous trees should generally be transplanted before the first of May, but evergreens can safely be set any time during the coming month.

**THE FLOWER GARDEN** should not be left out, though it is a busy season of the year. Make home beautiful as well as comfortable. It will pay in more ways than one.

**ASPARAGUS-BEDS** should be carefully dug over, removing all the grass and weeds, and turning under the manure that was spread over it last fall.

**GRAPE-VINES** should be tied up to the posts or trellises before the buds are swollen so as to break off. Rope yarn is good for this purpose.

**ROOT CROPS.**—We wish to call special attention to the value of root crops at this season, when the farmer can, if he will, set apart land for this purpose. We believe in raising carrots, mangel wurtzels, sugar beets, ruta bagas, or even flat turnips, the first for horses, and the latter for cows and pigs. When land is well manured, very large crops can be obtained, even as large as two thousand bushels of beets to the acre. One thousand bushels of carrots or ruta bagas is a fair crop to the acre. We believe in no way can so much good food be produced for cattle as by sowing for roots. The land needs to be in good condition, well and deeply ploughed, the soil thoroughly pulverized before the seed is sown. This last work can be done with a machine, and with the rows so far apart that a small cultivator may be run between them, thus saving much after-work. Those who have paid the most attention to root crops, speak strongly in their favor. Let those who have not grown these things to any considerable extent, enlarge their space, and secure an abundance of winter food for cattle.

**GLADIOLUS.**—No flower has become more popular of late years than this. Only a few years ago there were but three or four varieties grown, while now they are numbered by hundreds, or even thousands. This flower is very easily grown if only good bulbs are secured. They should be planted by the middle of May, in a deep, rich soil. They should be planted about fifteen inches apart and covered two inches deep. A fine effect is produced by planting them in masses. The flower stalks should be tied up to stakes two to two and a half feet high. A good strong bulb will throw a fine spike of flowers. Such bulbs are for sale by seedmen and florists, at moderate prices, except for the newer sorts.

**PINKS.**—This is a favorite flower with most everybody. The varied colors and agreeable fragrance render them valuable for the garden. Seed can be sown in May, and the plants will flower the following year. They will need some protection in the winter. The finer sorts of Carnations and Picotees, are raised by layers from named sorts. Seed can be had at any seed-store, that will give many pretty flowers, though not by any means equal to the named varieties.

**PANSIES.**—This old flower is a great favorite, and is very easily grown. Sow seed and get blooms within a few weeks, though the better way would have been to have sown the seed last fall, and so have had the plants in bloom at this time. Good seed can be obtained.

**THE STRAWBERRY AND ITS CULTURE,** with a Descriptive Catalogue of all known varieties, by J. M. Merriek, Jr., and published by J. E. Tilton & Co., has made its appearance. It is of convenient size, and treats of a very interesting subject, in a straightforward and sensible way.

It is illustrated, and the catalogue is very full and complete. It should be in the hands of every one who owns a rod of ground, that all may learn how to raise one of the most delicious fruits of this climate.

**CAULIFLOWERS.**—The seed lists show a great number of varieties, all, as far as our experience goes, proving successful under favorable circumstances. For early planting, the most popular now are the Early Erfurt, Early Paris, and Hail Early Paris, better known as Thorburn's Nonpareil. The

Early Paris is very sure to head, the bloom being a delicate straw-color. Nonpareil has, with us, nearly always been a success, producing fine, compact, white heads. Of the later sorts, the Walchens, large Asiatic, Erfurt, Large Early White, and Le Normand, are favorite sorts. The Le Normand is usually the largest grown, and requires good soil and more room than some smaller ones. They are all worthy of trial, and may be grown by farmers as readily as by practical gardeners, if the requisite care is given them, always bearing in mind they do not perfect good blooms during the heat of summer. Gardeners practice earthing up about the roots late in the season, also tying up the loose leaves to protect the flower buds. —*Rural New Yorker.*

**CELERY CULTURE.**—E. B. Bartlett, Vermillion, N. Y., tells how he raises this crop, in the *Country Gentleman*:—"How the seeds in a warm situation on the 1st of April. In the latter part of June the plants must be set out. Let the ground be prepared as follows: Dig a trench ten inches deep; the width of the spade is sufficient. In this trench put four inches of well rotted manure and rich dirt, into which set the plants six inches apart. As the plants grow, gradually fill up the trench, and continue to earth up every two weeks till fall, taking care not to cover the top bud. By thus earthing up, a ridge of some two feet will be raised at the end of the season. About the time of securing cabbage, after clearing away the earth, dig up the plants carefully by the roots, with as much dirt as will adhere to them; then pack them away in the cellar, placing them in a standing position, with the roots compactly pressed together. Here they will keep without any further trouble through the winter."

## The Righteous Dead.

Dr. McClinck died March 4, Bishop Thomson March 23, and Bishop Kingsley April 8, 1870.

Where we asleep, that Heaven must speak  
In such deep tones our hearts to reach?  
Dreamed we our powers away?—our souls  
Grown weak by lingering in the field,  
While far without, the well of sin  
Gathered his ill-got harvest in?  
Secure? while they, our good and brave,  
Went forth the world to bless and save.  
O, are our hearts so slow to learn  
God's will, that He must overturn  
Our noblest plans? must dim the light  
Of earthly wisdom? and must blight  
Our goodly cedars, that have stood  
As pillars, strong, and fair, and good?

Our loved McClinck, in whose mind  
Such strength and purity combined,  
Had sought the wisdom of all lands  
To place within our reach, our hands  
Outstretched to grasp the prize,—when lo!  
An unseen hand, with one dread blow,  
Felled his arm; and closed for aye  
His work on earth. Now his glad eye  
Beholds the glory half revealed,  
While yet he lingers in the field,  
Battling for truth. The path he trod—  
Had here its trial, toil, and care;  
But it is paved with glory then.  
Earth's grandest mysteries, all defined,  
Are now the treasures of his mind;  
And gems of truth and beauty lie  
Before his all-enraptured eye.  
Ah! God to faithful souls has given  
A glorious heritage in heaven.

Slowly our hearts were spelling out  
The providence we dared not doubt,  
Yet could not read;—so much it seemed  
God had forgot our need. Redeemed  
By Christ's dear blood—yet are we still  
So slow to understand His will.

We looked to them, the brave and true,  
Who still remained; the noble few,  
Who, far beyond our jagged souls,  
Climbed dizzy heights, while backward rolled  
The gems they found, to bless our life,  
And here as up to nobler strife.  
Our much loved Bishop Thomson there,  
Weighed with constant toil and care,  
Still wrought, with earnest heart and brain,  
For God and good; but lo, he is  
A bright no mortal feet could tread,  
And Zion mourns again her dead!  
Slowly and sadly tell her bells  
Our souls drink deeply of the wells  
Of bliss. Yet full well we know  
He who led Israel, long ago,  
Will lead us still. Ah! when we think  
Of one who from these wells must drink  
Aloof—we grieve. How can we bear  
The tidings of his loss? Great care  
And brother-love had bound their souls  
Together—such love as controls  
Only great hearts.

Now memories sweet  
Remind that soon—his work complete—  
He may return to friends beloved.  
Such thoughts were ours; but One above  
Saw better than we dreamed, for lo,  
Our hearts must taste a deeper woe!  
Even then along the wires from where  
Our ancient Israel bowed in prayer,  
Suddenly came a voice of grief,  
"Kingsley is gone!" Fallen, like a leaf  
Smitten by one rude blast, ere breath  
Of swift decay had warned of death.

Waried, he heard the meek and low  
So hallowed,—where the Son of God  
Dwelt, long ago, with men,—the goal  
Of long desire, which in his soul  
Was linked with memories of One  
Beloved. His life's short day was done  
So suddenly, its setting sun  
Just fell upon Mount Lebanon,  
Then passed earth's horizon, and shone  
Forevermore upon God's throne.

We weep to-day. Ah, rather let us praise  
That they have lived so long; that all their ways  
Were hid with God.

Not great alone, but good,  
Through storm and tempest they have stood  
Firm and unshaken, and in such truth have wrought,  
That they, though dead, shall live in deed and thought  
Through ages here, and in the world above  
Through an eternity of joy and love.

Hath not each providence a voice, to call  
Our hearts to holier uses? Comes not to all  
A spirit that would rouse to earnest zeal  
In God's great work?

Ah! will our Church any feel  
She is bereft. Her mighty men are few!  
She dwells so many miles that Heaven is hid  
With wondrous power. Many nobly crew  
Are waiting souls to death, and the work's needs  
Are great. Ah, may we heed each lesson given,  
And seek new strength to lead the world to heaven?

Washington, D. C., April 20.

Died, in Craftsbury, Vt., Feb. 22, in great Christian triumph, Mr. J. W. STEVENS, aged 55 years.

Blessed in the light of the Lord, is the death of His saints. Very sweet and precious is the memory of our departed brother in Christ, and well may the Church below mourn, because bereft of a kind and faithfully fostering hand; well may it lament, because one of its strong pillars is broken and gone.

James Wellington Stevens was born in Middlebury, Vt., April 28, 1815. When a young man, he settled in Craftsbury, Vt., of which place he has been a resident for thirty-four years. He was converted twenty-seven years ago, under the labors of Rev. Joseph Aspinwall, and immediately after joined the M. E. Church, in this place, of which he continued a most faithful and loved member until called "up higher." For many years he held the different offices of Sabbath-school superintendent, chorister, and steward, in the Church of his choice. Immediately after his conversion, his home became a house of prayer; and for nearly every week, from that time to the time of his death, the class of which he was a member convened at his home for its weekly meeting. His walk was close with God, and he was ever prompt in the faithful discharge of every Christian duty. His religious life and experience were characterized by a calm, unwavering faith, ever moving steadily onward, subject to no variation or change. With him religion was a vital, living principle, governing all his outer and inner life, daily affording him such an untold wealth of happiness, and shedding such a peace and joy about his soul, as enabled him constantly to rejoice in the Savior whom he loved and trusted. Active, cheerful, benevolent was a leading trait in his Christian character. As a brother in the Church, he was universally loved and esteemed. His counsels were sought, and his prayers and exhortations were as words of comfort and cheer to all who listened. As a neighbor and friend, he was faithful, sympathetic, and obliging. He was a bright and just man in all his ways, and of unblemished integrity in all his business transactions.

His last sickness was protracted, and very severe; yet not a murmuring word ever escaped his lips. His experience, during that time, was a constant triumph in his Savior. Oft did he repeat, "Ah, glorious hope! in heaven." His high and holy experience of his Christian life became brighter as life wore away. At length, with his earthly mission all nobly wrought out, with his Christian life complete in all its parts, having no blank in its daily record, having "finished his course, and kept the faith," he has been called to enter his heavenly rest.

The noble influence and example of this dear, departed brother are left as a rich and precious legacy to the community in which he lived, to the Church of God, and to his bereaved and deeply afflicted family.

Craftsbury, Vt., April, 1870.

The following resolutions were read, and unanimously adopted in this Quarterly Conference of the M. E. Church, in Craftsbury, held Feb. 20, 1870:—  
Resolved, That while we bow in humble submission to Divine Providence, we, as a Conference, are called to mourn the loss of a valuable member, the Church of a brother beloved, his bereaved family of a faithful and kind husband and father, and the town of a good and useful citizen.

Resolved, That the above preamble and resolution be entered upon the minutes of this Conference, and a copy thereof be presented to the afflicted family with whom we deeply sympathize.

Bro. EPHRAIM KNEELAND died in Lowell, Mass., Feb. 24, aged 41 years.

Bro. Kneeland was converted to God under the faithful labors of Rev. Phineas Libby, and has remained a member of the M. E. Church ever since. A. H. W.

Bro. JAMES EVANS died in Sweden, Me., March 24, aged 64 years and 9 months.

Father Evans has been for many years a member of the M. E. Church, and has been a faithful, active worker for God and the Church, and delighted much in the praise of God, and in the songs of Zion. For a few years past, Father Evans has suffered considerably from lameness, caused by sickness and trouble at the time of the war, in which he lost two sons. The Church feels deeply his loss. A. H. W.

Sister ANN KNEELAND died in Lowell, April 15, aged 72 years.

Sister Kneeland has been for many years a member of the M. E. Church. In former years she enjoyed more privileges and greater activity in the means of grace. A. H. W.

Sister M. FRANCES SMITH entered into rest March 1, 1870, aged 35 years.

For four years she had lived "by the faith of the Son of God." Her Christian walk was elevated and uncompromising. She suffered from a complication of diseases, locally and long; but, in the good old-fashioned way, grace carried her through. Her friends mourn her absence, but believe her safely transferred to a painless life with Jesus. W. T. WORTH.

Sister FEMMA KING began to be "with Christ," March 23, 1870, aged 8 years.

She longed to live for the sake of husband and children; but, fully realizing that it would be "far better" to be gone, waited patiently, through months of waiting by consumption, and then joyfully welcomed the heavenly call. For many weeks before her death, Jesus gave her perfect victory. So the saints of God are getting home; some in the morning, some at noon, others at evening.

"The rougher the way, the shorter our stay;  
The tempests that rise  
Shall gloriously hurry our souls to the skies;  
The fiercer the blast, the sooner 'tis past;  
The troubles that come,  
Shall come to our rescue, and hasten us home."

Myrtle Bridge, Ct., April. W. T. WORTH.

SARAH A. ALLEY died in Chicago, Ill., March 19, 1870, aged 41 years.

She was born in Belfast, Me., and experienced religion at Newcomb's Camp-meeting, in 1829; but she fell back, and lived an unhappy life. But the prayers of a devoted sister followed her, till, while away from home, in the midst of a severe sickness, she sent for Rev. Dr. Fowler, and talked freely with him about her soul. He commended her to God in fervent prayer, and she prayed earnestly and long for herself, and God forgave her sins. For more than two years she lived in the saving power of Jesus. She so far recovered as to write home a most consoling and gracious letter, declaring what great things God had done for her, and that she felt her sister's prayers down in her heart. This was a triumph of the prayer of faith. Her remains were brought to Dresden, Me., and laid beside her father and other friends, to wait the resurrection morn. B. DAVIES.

Dresden, April, 1870.

Mrs. MARY T. SHEPARD, wife of James L. Shepard, died in Broad Brook, Ct., March 15, aged 65 years.

She was long a very worthy member of the M. E. Church, having entered the service of her Divine Master forty years ago. She was a sincere Christian, a loving companion, and a kind, indulgent mother. Possessing a faith in Christ that never wavered, she was devotedly loved by all who knew her. Our sister's sickness was protracted and painful, but her end was peace. W. PHILLIPS.

Broad Brook, Ct., April 15, 1870.

Bro. SAMUEL GILMAN was called from earth to his rest in glory, March 30, 1870, aged 89 years and 1 month.

He was the oldest man in town. He has been an acceptable member of the M. E. Church thirty-three years, and a resident of this town forty-four years. His was ever a home for the itinerant preachers. It may be said, "He came down to the grave like a shock of corn fully ripe, and ready for the Master's use." His last sickness was borne with patience and resignation, though his sufferings were great. I visited him a short time before he died, and while we were singing, he said, "I can say glory! glory!" Thus the saint triumphs in death, leaving an indelible evidence of the reality of religion.

Died, in Scarborough, Me., Aug. 24, 1869, OLIVER A. LEWIS, aged 31 years.

Sister Lewis died well, having borne the Christian profession through much bodily suffering. She was enabled to trust all in the hands of Christ, and gently fell asleep.

CORDELLA C. COOPER died in Scarborough, Me., Sept. 16, 1869, aged 23 years.

Sister Cooper, though suffering greatly in her last sickness, was resigned, patiently waiting the coming of the Saviour, who was very precious to her only comfort. "Precious Jesus!" was often on her lips. O, who is like Jesus, in a dying hour? J. H. MARSH.

Died, in Dexter, April 2, Sister MARY FOLSON, aged about 70 years.

Quite early in life, her mind was seriously impressed with the importance of consecrating all to God. Born this was done. God, through the Atone-ment, came and took up His abode in her heart. From that day, until called home, she denied Him not the privilege of reigning within. The means of grace she loved, as was evident by her constant attendance on the same, never absent when possible to be there. Having some property, this, after paying a few small debts, she willed to the Missionary Society of the M. E. Church. Heaven is her home. O. H. S.



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## The Secular World.

## REVIEW OF THE WEEK.

## DOMESTIC.

A terrible calamity occurred in Richmond, Va., on the morning of the 27th. The floor of the Court of Appeals in the State Capitol gave way, and several hundreds of people who were present to hear the decision in the mayoralty case of Ellyson and Chahoon, were precipitated upon the Conservative caucus then sitting in the hall of the House of Delegates below. Fifty-eight were killed outright and nearly one hundred and fifty wounded.

Directly after the disaster occurred, the fire alarm was used to give the alarm, and the hook and ladder companies repaired at once to the scene. For three hours the place was full of horror. Almost every minute there appeared, swung out by a rope tied around the middle, the body of some popular favorite, who, after being swung on the shoulders of one of the fire brigade, mangled and dead, was brought down the ladder and laid on the green grass of the public park, where it was instantly surrounded by two or three thousand of those who had gathered to recognize the slain. The park was filled with weeping women and anxious men until two o'clock, when the last victim was drawn from the building. After this the police closed the park and refused admittance to any one, the bodies of the dead having been sent out. All the stores in the city were closed, and placards put upon the doors, "Closed in consequence of the disaster at the Capitol." No more business was done during the day.

The 28th following was observed as a day of general mourning. Among the killed were Samuel A. Eaton, formerly connected with the Boston Herald, Edwin M. Schofield, the youngest brother of Major-General Schofield, Patrick Henry Aylett, a grandson of Patrick Henry, and a large number of prominent merchants, lawyers, and military men, both Confederate and Federal.

Major Kelly, of Fredericksburg, was conversing with Mr. Aylett when the crash commenced and says that Aylett was killed by a beam from the gallery. The larger number of deaths occurred among persons standing under the gallery. Dr. Brock was sitting at his table writing, when the same beam which killed Aylett struck him. When he was brought out from the ruins he was breathing, but expired in a few minutes.

The scenes in Capitol Square were such as cannot be described. In several instances, wives suddenly discovered the bodies of their husbands, and one was so shocked that it is scarcely hoped that she can live through the day. Another is insane, with little hope of recovery.

A member of the Legislature describes his fall as follows: "I heard a low, rumbling sound, and felt myself sinking rapidly. I was facing the gallery, and saw it falling towards me, but fortunately it did not reach me. I saw men scrambling over each other in the gallery, and heard what seemed to be one unearthly yell of agony. Then came the crash, and I sunk into darkness. I found myself under a mass of rubbish with a dead man over me, a wounded man under me, and another at my side. The poor fellow under me said, 'O me, but if I could only fear God always as I do now. How wicked I have been all my days! O God, forgive me; spare me, and I will be a true follower of Jesus!' The man at my side exclaimed: 'O death, where is thy sting? O grave, where is thy victory?' I heard a number of cries all about me, some speaking about their wives, others of their children, while others were begging for air. I believe many of them died from suffocation; for although but little hurt myself, I should have died from suffocation if I had not been removed when I was."

Mr. Joyner tells the following concerning Dr. Brock: "I was sitting behind Dr. Brock, and fell under him. I lay with my mouth to his cheek and could feel him growing cold. He asked me my name; I told him who I was; he said: 'I am dying; tell my poor wife how much I loved her and thought of her in my last moments.'"

Telegrams of sympathy and offering aid for the afflicted, are coming from all parts of the country. A citizen of New York has given authority to draw on him for a thousand dollars for the relief of the sufferers. A telegram from Alexandria announces the death from sorrow of Mrs. Brewis, wife of one the victims.

An experienced architect, who has reviewed the plan of the Capitol, says that the girder which gave way was composed of two pieces of timber bolted together, making when combined, an area of 13 by 20 inches. It was formerly supported by columns, which were removed to improve the appearance of the hall of the House of Delegates. In the centre of the girder was a mortise, which reduced the available strength to 9½ by twenty inches. The fatal error was in making the interior changes without examining the girder with reference to its capacity to endure the new stress placed upon it.

## NEWFOUNDLAND.

The prospects of the seal fishery seem to be very encouraging this season. Six steamers have arrived in St. John's and Harbor Grace with some 98,000 seals in all, averaging about 17,000 each. Other vessels were reported as having like success. The most of these seals were taken before the seventeenth of March; so that the whole voyage could not have occupied over three weeks, consequently each of these vessels will realize an immense profit.

## NEWS NOTES.

General Prim announces that Spain will have a King before the end of May. They are taking up subscriptions in Florence to build a monument to Savonarola, as a protest against the Ecumenical Council. Canada thinks the danger from Fenians is about over. A number of Englishmen have been captured and murdered by Greek brigands near Athens. The event has occasioned great excitement, and it is likely the British Government will hold the Greek Government responsible for the massacre. It will probably lead to the extirpation of the outlaws, and so in the end bring good out of evil. The Archbishop of Canterbury is dangerously ill; his successor is reported to be the Bishop of Winchester. There are strong symptoms of another Indian war. The first thunder and lightning and rain storm of the season in Boston occurred on the afternoon of the 28th. The temperature had been unusually warm, the thermometer ranging above 80° in the shade. The President with his family has been visiting his son at West Point. A Mr. Conroy providentially discovered last week two attempts to obstruct the train on the Boston, Hartford and Erie railroad near the town of Franklin, in time to save an awful destruction of life. The arch of a railway under Blackfriars Bridge, London, fell on the 29th, fatally injuring several persons. The plebiscite takes place in France to day. A member of the British Parliament, Charles Baxter, was shot at, in London, on the 29th, by his secretary, who is supposed to be insane. Goldwin Smith corrects the statement that girls have been admitted in Oxford, they have merely been submitted to an examination for persons not belonging to the University, commonly called the middle-class examination. He is not aware that "the question of admitting women to the University itself, has ever been mooted at Oxford." Fort Sumpter is to be rebuilt into a battery. A fire broke out in a hay warehouse on Canal Street, Boston, on the afternoon of the 30th ult., and before it could be extinguished, burnt over a large district, chiefly wooden tenements and hay warehouses. Several hundred thousand dollars worth of property were destroyed, and a number of poor families thrown out of house and home, at the same time losing all their household property. There were several severe accidents but none of them have as yet proved fatal.

## EDITORIAL NOTES.

EVERY VOTE TELLS.—The majority for Lay Delegation is about seventy-five. This shows how responsible every brother is for his vote. We hope no one will refuse to help the cause. Let us conclude this controversy in the way the people and clergy so largely wish. We do not doubt, if many who have voted in the negative, could vote again, they would change their vote in view of the state of the case, and the desirableness of concluding the debate by accepting the will of the great majority of the voters. May the few yet to vote act in accordance with this feeling.

A doctor in Bloomington made a wager that he would walk down the streets of that city with a black lady on his arm, if the Fifteenth Amendment were adopted. He fulfilled his pledge, a band of music leading the procession

and all the town following. She ought not to have condescended to walk with him, unless he had fitly concluded the day by marrying her. Still, such deeds as these show how near is the summer of amalgamation. What will the Baltimore Advocate do about it?

A Young Men's Christian Association is formed at Cheyenne. The heaven is working, and that wicked city will yet become Christian.

The Peninsula of Maryland is to hold a Methodist Convention. It should strike for schools open to all, for prohibition, for equal rights, and all the good things.

Vermont is agitating two big churches, one at Montpelier, one at Brattleboro'. The brethren who are sent there are equal to the work, if the laity of the Church take hold with them—and they will. Another large stone church is contemplated at Sherburne. Let it be of nothing else.

Memorial services on Bishops Kingsley and Thomson will be held at the Boston Music Hall next week, Wednesday evening, May 11th. Dr. Tourjee will conduct the musical department, assisted by a chorus from all our choirs and of the chief singers of the city. Addresses will be delivered by Rev. Drs. Warren, Clark, Chapman and others. Free tickets will be issued to all our churches that will hold good till 7 o'clock. After that hour, the house will be open to all comers. Our friends and brethren will all unite in paying this just tribute to the memory of these great men.

Tickets will be ready for distribution at J. P. Magee's, by Thursday of this week. The ministers are requested to call for them in numbers sufficient for distribution to their churches, on Sunday next. They will be given to all applicants after Saturday.

In the article entitled "Railroad Murders," "What is the cause?" should read "What is the cure?" In addition to the suggestions then made should be another. All lads should be forbidden playing on the track. They hang round the depots and even dare the trains by seeing how near the locomotive they can cross the track. This should be forbidden and such boys should be arrested and fined. No manufacturer would allow them to play thus with his dangerous machinery. Why should the railroads? Let every precaution be used to prevent these disasters.

Rev. Mr. McDonald writes from Brooklyn, matters open very hopefully at the Seventh Avenue Church. Our congregations are good and the religious feeling increasing. This is a fine enterprise, and under its present encouragement will be an undoubted success.

## GOSSIPGRAPHS.

A plot is said to have been discovered in Paris to assassinate the Emperor. An Englishman of the name of Beann appears to be the chief ringleader. A large number of arrests have been made.

At a dinner given on the opening of the Royal Academy of Arts, London, on the 30th ult., speeches were made by the Prince of Wales, the Duke of Edinburgh, Mr. Gladstone, Mr. Motley, the Archbishop of York, Mr. Dickens, and others.

Mr. Justin McCarthy sails for Europe May 15th.

The Mormons are buying arms and ammunition in large quantities.

Six thousand five hundred Indians are now fed by the Government at the Cheyenne Agency.

The losses by fire in Philadelphia, for a year past, amount to over \$5,000,000, on which the insurance was about \$4,000,000.

Far Rockaway Beach has been extended by the filling of an inlet four miles seaward; \$25,000 worth of planted oysters have come to land prematurely.

The British Columbia gold dust is fine, like that of Australia, and assays \$17.50 per ounce. It is believed the diggings are excelled in richness only by those of California and Australia.

Blossom Rock, a dangerous obstruction in San Francisco Harbor, was recently blown up. Twenty-three tons of powder were used, and an immense mass of water and rocks was thrown one hundred feet in the air.

It is reported that the Navy Department has evidence that the dispatches recently sent to the navy yards, directing immediate preparations for war, were sent by a person whose real name is Porter, but who is probably insane.

WEBSTER SQUARE, WORCESTER.—A tasteful and elegant new church was dedicated, on the 20th, at Webster Square, Worcester. The services were very interesting. The sermon in the afternoon was by Rev. F. H. Newhall, D. D., from the text, "For I am not ashamed of the Gospel of Christ," and in the evening by Rev. S. F. Upham, from Daniel iii. 18. Revs. A. McKean, C. H. Hanaford, D. Sherman, C. L. McCurdy, W. A. Braman, Wm. Pentecost, and D. Dorchester took part in the exercises.

The church stands on the summit of a gentle elevation, on the west side of Main Street. The edifice sets back from the street about one hundred feet, and a broad gravel walk leads from the street to a terrace in front, from which three doors open into a broad vestibule. The edifice is of wood, painted in drab, with dark trimmings, is 37 feet long by 48½ feet broad, and has a tower in the centre of the front projecting out five feet, and surmounted by a fine spire 140 feet high.

The lower story is devoted to a large vestry and smaller rooms. It is eleven feet high, and the large vestry is capable of seating about three hundred persons, while in the rear are two smaller rooms opening into it with folding-doors. Back of these rooms is a kitchen, fuel-room, and a rear entrance with stairs to the pastor's room above. The vestry has been occupied two or three months for preaching-services, as well as for other meetings during the week.

From the broad vestibule in front three steps ascend to a landing in the centre, from which stairs on either side lead to the second story, containing the main audience-room. This is twenty feet high at the sides, with a partially arched ceiling twenty-seven feet clear in the centre. The pews, seventy-nine in number, are arranged in a circular form, while the pulpit platform occupies a little recess containing three black walnut chairs; the pulpit itself is a neat black walnut desk, and the altar railing is also of black walnut. On the left of the pulpit there is a small orchestra; in the rear of the orchestra is a recess for an organ. The room is lighted by three double and one single Gothic windows of stained glass, on either side, and is heated by furnaces, and provided with gas fixtures for evening use.

The interior of the audience-room is tastefully frescoed. Over the pulpit there is an open Bible, from which emanate rays of light, and on the back of the organ recess a harp and various other musical instruments are finely arranged. On the wall on the right hand side of the pulpit a tablet bears the following inscription:—

In Memory  
of  
Rev. B. FRANK CHACE,  
Our pastor 1868-9,  
Who died March 25, 1869.

In the rear of the audience-room is the pastor's room, with stairs leading below.

A very fine pulpit Bible has been presented to the society by the wife of Rev. Wm. B. Toulmin, of the New England Conference, and Mr. J. F. Stearns, of Oxford, has given them a large hymn-book for the pulpit.

The entire cost of the lot and church has been not far from \$20,000. The success of the undertaking has been largely due to the untiring labors of the pastor, Rev. C. H. Hanaford, who is Chairman of the Building Committee; Messrs. John Dean, John Toulmin, and H. L. Jenks are the other members. Messrs. Cutting & Pierce, of Worcester, were the architects, and Mr. Charles Fuller, of Oxford, the builder.

## Commercial.

## BOSTON MARKETS.

## WHOLESALE PRICES.

April 30, 1870.

GOLD.—\$1.15.	WHEAT.—Superfine, \$4.00 to 4.50; extra, \$5.00 to \$7.50; Michigan, \$5.00 to 7.50; St. Louis, \$7 to 10.00.
FLOUR.—Superfine, \$4.00 to 4.50; extra, \$5.00 to \$7.50; Michigan, \$5.00 to 7.50; St. Louis, \$7 to 10.00.	NEW CORN.—\$1.15 to \$1.25; mixed, \$1.05 to 1.15.
OATS.—\$1.00 to 1.10.	RYE.—\$1.00 to 1.10.
BARLEY.—Timothy Heads' Grass, \$3.00; Red Top, \$4.00 per sack; R. I. Bent, \$2.00 to 2.50 per bushel; Clover, 16 to 18c. per lb.	APPLES.—Per barrel, \$5.00 to 5.50.
ORANGES.—\$4.50 to 5.00 per barrel.	PORK.—\$32.00 to 34.00; Lard, 17c.; Hams, 17c. per lb.
BUTTER.—New Butter, 30 to 35c.; Old Butter, 22 to 25 cents per lb.	CHEESE.—Factory, 15c.; Dairy, 12 to 14c.
EGGS.—20c. a dozen.	DRIED APPLES.—11 to 15c. per lb.
HAY.—\$12.00 to 15.00 per ton, per cargo; \$23.00 to 27.00, per ton by car load.	POTATOES.—\$2.00 to 2.50, per barrel.
SWEET POTATOES.—\$3.00 to 4.00 per bbl.	BEANS.—Extra Pea, \$3.50 to 4.00; common \$2.00.
ORANGES.—Middie, \$4.50 to 5.00 per box.	LEMONS.—\$4.00 to 4.50 per box.
SQUASHES.—Marrow, \$4.00 per cwt.; Hubbardston, \$3.50.	CARROTS.—\$1.00 to 1.25 per barrel.
BEETS.—50c. to \$1.00 per bbl.	TURKEYS.—\$1.00 to 2.00 per bbl.
REMARKS.—Flour unchanged. Timothy Heads' Grass seed advance 50c. per bushel. Apples coming in plenty. Lard and Hams a shade firmer. Butter declined lower.	



Eggs only 20c. per doz. Potatoes unchanged. Beans dull. Squashes plenty; large receipts from the West. Carrots, Beets, and Turnips marked down.

### The Markets.

#### BRIGHTON CATTLE MARKET.

For the week ending Thursday, April 23.

Weekly receipt of cattle, sheep and swine, carefully prepared for the current week:—

Cattle, 1,203; Sheep and Lambs, 4,230; Swine, 3,263; number of Western Cattle, 1,107; Eastern Cattle, 34; Working Oxen and Northern Cattle, 725. Cattle left over from last week, —.

Purses. Beef Cattle—Extra, \$12.50 to \$14.00; first quality, \$12.50 to \$13.25; second quality, \$11.50 to \$12.25; third quality, \$10.50 to \$11.25; poorest grades, \$7.50 to \$11.00 per 100 pounds (the total weight of hides, tallow, and dressed beef).

Brigton Hides—7 1/2¢ per lb. Brighton Tallow—9 1/2¢ per lb. Country Skins—e. a. each. Hides—7 1/2¢ per lb. for country. Tallow—6 1/2¢ per lb. for country.

Shorn Sheep Skins—57c. each. Lamb Skins—\$1.25 to \$1.50 each. Sheep Skins—\$1.25 to \$1.50 each. Goat Skins—16 1/2¢ per lb.

Milk Cows. Extra, \$8.50 to \$11.00; ordinary, \$6.00 to \$8.00; Store Cows, \$3.50 to \$5.00 per head, or much according to their value for beef. Prices depend a great deal upon the fancy of the purchaser. Most of the Cows in Market are of an ordinary grade. But a few Extra Cows in Market.

Working Oxen. The supply was not so large as that of last week. We quote sales at \$21.50, 237, 245, 215, 175, 240, 240, 205, 245, 230, 215 per pair. Sheep and Lambs. We quote sales of extra lots at \$5.50 to \$9.50 per head; ordinary lots, \$3.50 to 5.00 per head, or from 4 to 10 cts. per pound. Prices were full one half a cent per pound in advance of last week. Swine. Store Pigs—Wholesale, 12 1/2¢ cents per lb.; retail, 13 1/2¢ cents per lb. Selected lots, —¢ cents per pound. Spring Pigs, 25 cts. per pound. Fat Hogs—2,300 at market. Prices 10 1/2¢ cents per pound. The Store Pig trade has improved, and lots sold quick.

REMARKS.—The trade this week has been active, and most of the Cattle were sold upon the first day of arrival. The quality of the Western Cattle were full as good as that of last week, and prices obtained were from one quarter to one half a cent in advance of our last quotations. Several large lots were taken at a Commission, and some of the best Bees were sold at 14 cts. per pound, 28 per cent. shrink. The Cattle from Maine were mostly Workers, for which there has been a moderate demand.

### Marriages.

In Barre, by Rev. G. R. Bent, James Grammon, of Barre, Mass., to Miss Jane Nichols, of Malone, N. Y. In Cambridge, April 23, by Rev. Pliny Wood, John F. Berry, to Miss Emma M. Forester, both of Boston; April 23, Andrew Ray to Miss Rebecca Ray, both of Cambridge.

In Taunton, April 27, by Rev. L. B. Bates, Seth A. Capron to Miss Sarah B. Lee, all of Taunton. In Newton, April 28, by Rev. O. S. Rogers, assisted by Rev. J. W. Williams, D. D. Rev. Benj. Gill, of the New England Conference, to L. Eleanor Whitman, of Newton, daughter of the late Rev. Joseph Whitman, of the New England Conference.

In Lynn, March 22, at the residence of the bride's father, Capt. Arthur Boyd, of the ship "South America," to Adèle, daughter of Joseph Bred, eq., all of Lynn.

April 26, by Rev. J. Goodwin, Charles B. Maxham to Miss Susie B. Tucker, all of New England Village. In the M. E. Church, of Easthampton, March 23, by Rev. O. T. Johnson, D. D. M. D., of Springfield, to Miss Emma J. Richardson, of Easthampton.

In Springfield, April 19, by Rev. O. T. Johnson, George W. Shufeldt, of Albany, N. Y., to Miss Emma E. Smith, of Springfield.

In Chicopee, April 11, by Rev. Daniel Richards, Henry J. Darby to Miss Abbie A. Batchelder. In Farmington, Me., by Rev. A. R. Sylvester, Ebenezer S. Johnson, M. D., to Miss George Parsons, both of Farmington.

In Falmouth, Me., April 5, by Rev. J. M. Hovey, Elizalet Greeley to Miss Abbie A. Skilling, both of Portland. At Saratoga Springs, April 22, at the residence of the bride's sister, by Rev. Jared Brackett, Charles H. Hawkins, of Jonesville, to Miss Mattie Hammond, of Schuylerville.

At the Charles Street M. E. Church, Baltimore, April 21, by Rev. C. C. McCabe, Otto H. Haselmann, of Indianapolis, Ind., to Miss Olive M. Eddy, daughter of Rev. T. M. Eddy, D. D., of Baltimore, Md. In Sweden, April 20, by Rev. A. H. Witham, Charles B. Hamlin to Miss Rita M. Sylvester, both of Sweden.

### Deaths.

April 12, Mrs. Adeline A. Tinker, wife of Dr. George N. Tinker, of Bowdoinham, aged 58 years. In East Pittston, April 12, Mrs. Mary P. Huntington, aged 74 years and 26 days. Her end was peace.

#### FROM THE BOSTON CULTIVATOR.

MR. EDITOR:—I have used Bradley's Super-Phosphate for several years, with good success, applying it to corn, oats, and potatoes. I used to put on about twenty-five loads of barn-yard manure to the acre, and then about twelve loads of good hog manure in the hill in planting corn; and don't think I got any better corn from the manure than I now do from one table-spoonful of your Super-Phosphate; and it ripens full two weeks earlier than it did when I used hog manure.

On oats I sowed about 200 lbs. of the Phosphate to the acre, and I never raised such oats before. The straw was very stout; but they did not lodge; and ripened seven to ten days earlier than those sowed at the same time by my neighbors, without Phosphate. The yield was sixty bushels to the acre of good oats, that would weigh 34 lbs. to the bushel; being more than as many again as I ever raised before from an acre without Super-Phosphate.

Last year I raised from 1/2 of an acre, manured with your Phosphate only, 225 bushels of turnips, some of them so large that a peck basket would not let them in. EDWIN M. WEBSTER. Danville, Vt., April 14, 1870.

#### Business Letters received to April 30.

D. Atkins; R. W. Black, J. W. F. Barnes, Thomas W. Brown; F. O. Blair, Jared Brackett, D. C. Brackett; Wm. Crocker, A. Caldwell, L. P. Cushman; John L. Dustin, Levi H. Davis, James Dixon; L. E. Gordon; J. C. Hoyt, D. G. Harriman, Moses Hille; Chas. T. Johnson; D. P. Leavitt, J. Linsay, A. J. Lane; S. McLaughlin, Hugh Montgomery; Chas. Naon, Jas. H. Nutting, Henry S.

Noyes; L. B. Paine, Joel Parker, Geo. R. Palmer; S. M. Quimby; D. B. Stiles, T. W. Smith, M. Sherman, Jas. T. Smalley; D. M. True, 2, J. Tenney; E. W. Upham; G. G. Winslow.

### Methodist Book Depository.

Money Letters received from April 22 to April 30.

S. Amidon, A. M. Austin; J. Bond, E. Barlingham, D. L. Brown, H. P. Blood, E. G. Babcock, A. Barnes, A. W. Browne, H. Bassett; A. Caldwell, L. E. Crane, B. Cox, B. W. Chase, O. J. Cowles; I. A. Dustin, E. H. Davison, A. Dolly, B. E. Delano; J. M. Eaton; H. W. Fiske, L. S. Forbes, O. H. Fernald, J. W. Fulton, J. S. Fish; L. E. Gordon, T. O. Gardner, S. S. Gross; J. W. Hathaway, I. Hobbs, Geo. F. Houghton, E. M. Herrick, H. B. Houston, R. J. Hayes, D. D. Hudson, M. Howard; C. T. Johnson, J. C. Jacobs; J. M. King; H. A. Lord, W. Leighton; J. V. Mann; J. W. Merrill; John I. Perry, J. H. Pillsbury, H. L. Pomeroy, N. Pease, A. Perry; L. Richards, J. E. Round, M. A. Robinson; M. Sherman, F. W. Smith, D. L. Sayer, D. S. Steel; Thomas Tyrill; C. T. Whitson, D. Waterhouse, H. C. Whitcomb, A. Woodward, J. F. Whidden, D. Wormwood, L. B. Whipple, JAMES P. MAIZE, Agent, 5 Cornhill, Boston.

### Acknowledgments.

Rev. S. F. Wetherbee and wife gratefully acknowledge a gift of nearly two hundred dollars, from the people of his charge in Hildesford, presented at the close of a social greeting held at the parsonage, on the evening of the Annual Fast, April 14.

The M. E. Church and congregation of Brookline, N. H., made their pastor, L. Draper, on the evening of the 21st inst., a donation of \$50. Included in the above, the ladies presented him with a volume of Hitchcock's new and complete "Analysis of the Holy Bible" (5.75), and his wife with a fine set of greenbacks.

Rev. J. H. Hamilton gratefully acknowledges the receipt of various valuable gifts from the Sabbath-school in Hildesford, presented at the conclusion of a lecture delivered Wednesday evening, April 20. During the year so pleasantly passed between pastor and people, money, amounting in all to \$125, have also been received by the preacher.

Bro. John Shippee and Thomas W. Brown, class-leaders in Whitinsville charge, desire to express their appreciation of mementoes of affection received from their respective classes; the first a beautiful silver cake-basket, and the latter a handsome family Bible, each appropriately inscribed.

Rev. D. P. Leavitt acknowledges \$205 from the County Street Church and congregation, New Bedford, April 21.

### Church Register.

#### HERALD CALENDAR.

#### CONFERENCES THIS MONTH.

Maine.....Augusta.....May 4.....Simpson. East Maine.....Rockland.....May 12.....Shapson.

#### POST-OFFICE ADDRESSES.

Rev. John English, Methuen, Mass. Rev. N. P. Philbrook, Tilton, N. H. Rev. J. Furber, Milton, Mass. Rev. S. F. Chase, Salem, Mass.

BOSTON DISTRICT.—At the District Stewards' Meeting, for the present year, held April 12, the following named persons were elected lay delegates to the next session of the New England Conference:—William C. Brown, of Chelsea; Thurston Priest, of Newton; Geo. O. Cook, of Milford; Samuel Ingalls, of Winthrop; and L. F. Jaffa, of Hudson. Wm. O. Bowers, Secretary.

MAINE CONFERENCE.—The Officers and Managers of the Maine Conference Missionary Society are hereby notified to meet for their annual business in the Vestry of the M. E. Church, Augusta, on Saturday, May 7, at 2 o'clock. C. C. Mason, Secretary.

Rev. A. ROBINSON, Vice-President. Rev. A. LOVELL, Treasurer. Rev. H. B. MITCHELL and P. HOTT, Auditors. Revs. J. COBB, J. McMICHAEL, Geo. W. BALLOU, A. W. FORTIN, and E. K. COLBY, Managers. Shawboro, April 23, 1870.

THE FOURTH NATIONAL CAMP MEETING of the M. E. Church, for the promotion of Christian holiness, will be held in Ashbury Grove, Hamilton, Mass., commencing Tuesday, June 21, and closing Friday, July 1, 1870.

The National Camp-meeting Association will have charge of the spiritual interests, and the Ashbury Camp-meeting Association of the secular interests of the meeting. Everything will be done to make this, with the blessing of God, as glorious and as beneficial to the churches as either of the previous meetings.

Let every pastor, and all the people, make early preparation to attend and stay through the meeting. Full particulars in future papers. For special information, apply to James F. Magee, 5 Cornhill, Boston.

T. P. RICHARDSON, Pres. Ashbury Camp-meeting Assoc. JAMES F. MAIZE, Treas. JOHN G. GARY, Sec'y. Rev. J. A. INGLE, Pres. National Camp-meeting Assoc. Rev. Geo. HENSON, Sec. April 28.

### Business Notices.

WILSON'S GOD LIVER OIL AND LIME.—Persons who have been taking God Liver Oil will be pleased to learn that Dr. Wilson has succeeded from directions of several private loyal gentlemen, in combining the pure oil and lime in such a manner that it is pleasant to the taste, and it effects in long complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. H. WILSON, Chemist, No. 108, O. art Street, Boston. Sold by all Druggists. May 5, 11.

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flowers hanging over the arms and down the petals. The hints of the flowers—the roses, pansies, fuchsias, geraniums, heliotropes, etc., with their respective leaves—are wrought out with a softness, finish, and brilliancy of effect, really remarkable. "The Philadelphia Evening Bulletin" says: "Among the most brilliant of Prang's chromo-lithographs, and the most appropriate to this hopeful month of April, is the 'Easter Morning' of Mary Thomas, wife of Mr. M. Hart. These dewy droppings of the conservatory hang like the very

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#### THE

#### SUNDAY-SCHOOL JOURNAL.

REV. J. H. VINCENT, EDITOR.

#### SEVERAL IMPORTANT FACTS.

1. The Publishers of the JOURNAL have decided to commence the volume hereafter with January, instead of October.
2. The seven numbers from June to December, 1870, will be furnished to clubs of ten (one address) for THREE DOLLARS.
3. Subscriptions closing with October, 1870, may be renewed for fifteen months, as follows:—Single—October, 1870, to December, 1871,.....75 cents. Clubs—Six or over, to one address, each,.....60

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